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Holding aloft the torch

Y. Brown

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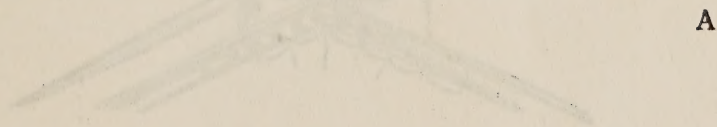




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# *HOLDING ALOFT THE TORCH*

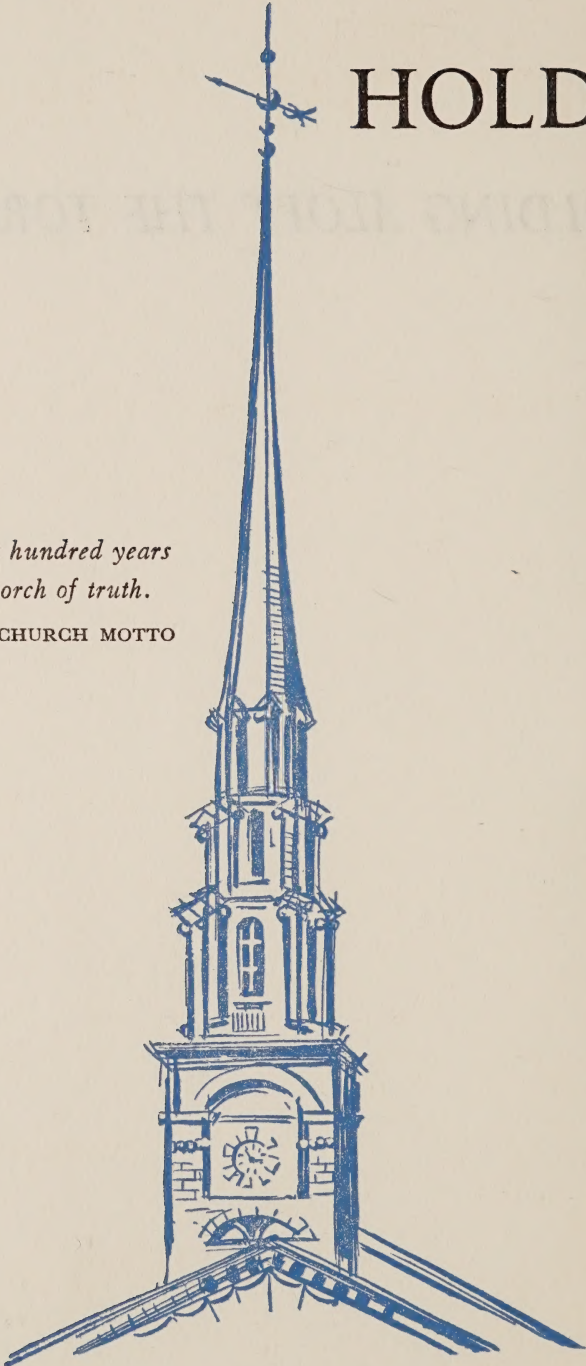


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# HOLDING

*For more than two hundred years  
Holding aloft the torch of truth.*

— CHURCH MOTTO



# ALOFT THE TORCH

*A History of the  
Independent Presbyterian Church  
of Savannah, Georgia*

by LOWRY AXLEY

Savannah, 1958



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Published under the auspices of the congregation of the Independent Presbyterian Church of Savannah, Ga., and under the direction of the Publication Committee, Frank R. Hill, Jr., Chairman.

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## ERRATA

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In the List of Illustrations "within a limit of two years" should read "within a limit of three years." In the caption of the illustration facing p. 47 the same correction should be made.

In the List of Illustrations "after the fire of April, 1829" should be "after the fire of 1889." In the caption of the illustration facing p. 78 the same correction should be made.

p. 7. The expression *conscientious objecter* should be *conscientious objector*.

p. 71. The second sentence should close with the words, "was lost."

p. 106. "S. R." in this case should be "S. W."

p. 112. The opening quotation mark is omitted from the sentence beginning "1. The title of the property."

p. 124. The spelling *finally* should be substituted here.

p. 174. "Frank R. Hill" should be "Frank R. Hill, Jr."

p. 188. The opening quotation mark is omitted before the response following "A little timidly, a soldier answered."

p. 230. The quotation mark at the end of the quoted matter in Note 6 of Chapter XII is omitted.

p. 240. Chatham Academy should be indexed for p. 39.

p. 243. The reference, "Kollock, Rev. Dr. Henry," p. 30, is omitted from the index.

p. 246. "Solomons" here and elsewhere in "Solomon's Lodge" should be apostrophized.

p. 247. The entry in the index, "Mrs. Yancy, 84," should be "Mr. Yancey, 84."







DEDICATED TO

the devoted ministers of the Church  
who for more than two hundred years  
have aided in holding aloft  
the torch



## Introduction and Acknowledgments

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IT WOULD BE AN IMPOSSIBILITY to reconstruct the history of the Independent Presbyterian Church of Savannah from the existing records of the church alone. The first building, where Alexander's grocery store now stands, fronting on St. Julian Street with one side on Market Square, was burned in 1796. Apparently the earliest records of the church were wiped out in the fire. If one, for example, had to depend on the church records alone for information about the first regular minister, the result would produce almost a blank. John Joachim Zubly, however, was such a prominent figure in pre-Revolutionary political discussions and through the days of the Revolution that there is an abundance of material about him, both locally and nationally. His own *Diary* supplies much that would not otherwise be known.

There was a damaging fire in Savannah in 1820. It was said to have been the largest fire in the United States up to that time, but the beautiful new building of the Independent Presbyterian Church was not damaged at all. Unfortunately, though, some of the most important records then extant were being kept in a private residence preparatory to removal to a place where they could be properly cared for in the church. They were consequently destroyed. Ironically, in this instance, the records were destroyed because they had not been kept in the church building.

The devastating fire in 1889 wiped out still more records and valuable documents. Considering, therefore, the fact that a number of important and irreplaceable records have been destroyed, it is fortunate that so many have escaped obliteration.

To mention the names of all who have given assistance in various ways in the preparation of this work would be out of the question. Such assistance has come in the way of encouragement, suggestions, and actual material.

A few must be mentioned. Mrs. Foreman M. (Lilla) Hawes, director of the Georgia Historical Society, was of enormous help in the gathering of material. She is thoroughly



## viii Introduction & Acknowledgments

familiar with the collection of books, pamphlets, and manuscripts in Hodgson Hall, the home of the Georgia Historical Society, and she was of great assistance in making available any part of the collection. Not only did she produce without delay material which she was called upon to find, but from time to time, she suggested other material pertinent to the investigation. In fact, it would not be too much to say that her assistance was well-nigh indispensable.

Mrs. E. K. (Camilla) Clifton, by her skill, patience, and forbearance, aided in preparing the manuscript for publication. Perhaps more than anybody else she is responsible for helping to get the manuscript ready for the printer.

My wife, Nina Shaw Axley, assisted in some of the research at Hodgson Hall in Savannah and also at the Historical Foundation at Montreat, N. C. She was of great help particularly in ploughing through tedious newspaper files and some unpublished manuscripts.

The Rev. Dr. T. H. Spence, Jr., director of the Historical Foundation at Montreat, N. C., was always ready to give assistance either in his beautiful building at Montreat or to supply information requested by correspondence.

Mr. and Mrs. Lester (Aminta) Karow aided particularly with some information about Charles Green. They helped especially in making open for inspection some family records printed for the most part as a private collection. Mrs. Karow is a granddaughter of Charles Green.

Because of her vast knowledge of persons and events in the history of the church, Mrs. Margaret Callaway Axson was able, before her illness, to suggest many lines of research.

The Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel in Foreign Parts, both with headquarters in London, England, the Public Record Office of London, and the officials of the Church of Scotland in Edinburgh, Scotland, were always generous in supplying any information requested of them if they were able to do so. The State Department of Archives and History in Atlanta was helpful in making available needed material.

To all who were of help in any way whatever, whether mentioned by name or not, my thanks are extended wholeheartedly.

LOWRY AXLEY

Savannah, Ga.,  
June 3, 1958.

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A letter from an official of the Church of Scotland. Used by Permission.

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A portion of a communication to the Chatham County Grand Jury by the Rev. Dr. John Joachim Zubly, the first regular minister of the church. Courtesy of the Georgia Historical Society.

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A facsimile of the grant of land to trustees in behalf of the Presbyterians of Savannah for the purpose of erecting a Meeting House within a limit of ~~Three~~ years. Used through the courtesy of the Georgia Department of Archives and History, Atlanta.

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Ruins of the church building after the fire of April, 1829. Picture by James M. Barnard, grandfather of Frank Chisholm, present chairman of the Board of Trustees. Used by permission.

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A page from the Rev. Dr. John Joachim Zubly's diary. Courtesy of the Georgia Historical Society.

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A copy of a picture of the first building on the present site. Found by one of the janitors in some loose sand under the church.

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Copy of the marriage license issued Woodrow Wilson and Miss Ellen L. Axson, granddaughter of the Rev. Dr. I. S. K. Axson, minister of the Independent Presbyterian Church.

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The Rev. I. S. K. Axson from a charcoal portrait by his granddaughter, Miss Ellen Louise Axson. Photo courtesy of Robert Heriot of the Savannah Camera Company.

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Grave of Miss Nellie B. Rankin, missionary, who died in Chun-ju, Korea, August 13, 1911. The mountain in the background came to be known locally as Nellie's Mountain. Courtesy of Mrs. William E. Harper.

A letter commending a colored member of another church to the Independent Presbyterian Church.

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*HOLDING ALOFT THE TORCH*





## *One Peppercorn If Demanded*

"Unto Us our Heirs and Successors Yearly and every Year  
one pepper corn if demanded."—Original grant of land for church.

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THE THIRD DAY of June, 1755, is the earliest date in the history of the Independent Presbyterian Church of Savannah. It was on that date that a petition for a grant of land to be used as the site of a church meeting house was presented to a Council in Savannah.

It was set out in the petition of forty-three freeholders who were inhabitants of the province that the petitioners were "Dissenters from the Church of England and Professors of the Doctrines of the Church of Scotland, agreeable (*sic*) to the Westminster Confession of Faith." They requested that one of the vacant Public Lots be granted in trust for the purpose of erecting a meeting house. They promised to build a house on it at their own expense.<sup>1</sup>

A resolution was passed at the same meeting, "That the lot in Deckers Ward, known by Letter K, containing Sixty Feet in Front and one hundred and eighty Feet in Depth be granted." In spite of this very prompt action, the grant was actually not made until Jan. 16 of the following year. Then it was with the condition "that in Case such Meeting House shall not be erected and built within three years of the date of these Presents that then the said Lot hereby granted shall revert to Us our Heirs and Successors as fully and absolutely to all intents and purposes as if the same had never been granted."

The condition was duly met, and a brick Meeting House was erected within the time specified. The particular lot described in the grant as Lot Letter K of Deckers Ward is the lot between Bryan Street on the north and St. Julian Street on the south, facing Ellis, or Market, Square on Barnard Street, and extending east to Whitaker Street.

It will be observed that the petition was made by forty-three freeholders and that the grant was issued later to trustees<sup>2</sup> and not to any organization other than that of the church itself, or its representatives. The forty-three freeholders who had agreed to erect a building at their own expense, had the church open within the specified time, but there is no record as to the first occupant of the pulpit nor the exact date of the first occupancy of the building.

Considerable argument has been held over the independence of the church. Even over the front door of the sanctuary is a legend proclaiming that the Independent Presbyterian Church was founded as a branch of the Church of Scotland.<sup>3</sup> If that could be substantiated, it would be an interesting fact, but there is no known record which makes that indisputable.

If the church has ever been other than independent, many persons who have spoken or written about the history of the church have labored under grave delusions. Without question, most, if not all, of the "forty-three" freeholders who originally applied for a grant for a church site were members of the Church of Scotland but in no way officially representative of that church.

It can reasonably be assumed that services were held in the first building, a brick church, before a minister was called. The first regular minister of the church was the Reverend John Joachim Zubly. He was not sent out by the Church of Scotland and was not a member of that church. He was a Swiss, ordained in the German Reformed Church in London on the 9th of August, 1744, and sent to Georgia by the trustees of the province as an assistant to Bartholomew Zouberbuhler, "minister at Savannah." Doctrinally, he was a Calvinist, and the people of what is now the White Bluff section had specifically asked for him as early as 1743 with that in mind. His father lived in South Carolina at the time.

John I. Stoddard, an elder of the Independent Presbyterian Church for many years, published a history of the Church in 1882. In it he quotes an extract from a report of a committee of pew holders of the Independent Presbyterian church touching certain matters which took place in the White Bluff Church in 1814. The particular report made by the committee, of which Oliver Sturges was chairman, had been appointed to inquire into the facts concerning the action of Harmony Presbytery in the case of Dr. Henry Kollock, minister of the Independent Presbyterian Church who had been disciplined by the presbytery.<sup>4</sup> The extract from the report dated January 7, 1816, follows:

"It is recollected by a majority of those to whom this

report is submitted that at a meeting of the members and pew holders of this Church, on the 24th of May, 1814, after full deliberations on certain proceedings of the Presbytery of Harmony, they did resolve that this Church was in its original foundation and establishment, and by its renewed charter both continued to be an Independent church, totally free from the superintendence, control, authority or interference of any Presbytery whatever, either in relation to the pastor of the said Church, or any of its concerns."

It was because of the independence of the church that the committee argued that "the pretended act of deposition (that is, the act of presuming to depose Dr. Kollock from the ministry in the Presbytery) of the said Presbytery of Harmony in so far as the same relates to the pastor of this Church, its Trustees, pew holders, or the supporters hereof is utterly null and void and of none effect."

The Rev. Dr. Willard Preston, in his fourteenth anniversary sermon delivered on the 18th of January, 1846, used the text, "But call to remembrance the former days," and in his sermon reviewed the history of the church. Dr. Preston called attention to the fact that the original petitioners were "not in ecclesiastical connection with the church (i.e. the Scottish Church), having from the first declared themselves an Independent Presbyterian Church, and by the style and title were originally incorporated—and by the same appellation the act of incorporation was renewed in 1805, and by this name the church has always been known. Dr. Preston's statement is not quite correct. The words, "Independent Presbyterian Church," were not used in the original charter but were used in the Act of 1805. Popularly, the church was for seventy-two years known simply as the "Presbyterian Church."

At the time the Independent Presbyterian Church was established in Savannah there was no presbytery in Georgia. Since the church was the only Presbyterian Church in Savannah, it can be understood why no other title than that named was deemed necessary. The church was self-supporting from the beginning, and there is nothing in its account books or other existing records to show any financial assistance whatever from any other organization.

Dr. J. Frederick Dripps, minister of the church for several years, published in 1890 his *Manual of the Independent Presbyterian Church of Savannah*. In referring to Stoddard's History, he says "it is fully shown that the Church was in its origin Presbyterian, and Independent Presbyterian, that it



has continued to be without interruption, to the present day.”<sup>5</sup>

Dr. Dripps, arguing the reasons for non-affiliation with any other group, says, “There were obvious reasons that these Scot Presbyterians made their new organization an ‘Independent Presbyterian’ Church, in the practical necessities of the case. The geographical position of Savannah was such as to prevent any other adequate intercourse with the parent church in Scotland, in those days of slow and irregular communication. Moreover, there was no Presbytery in existence, within the limits of Georgia itself, and any connection with a Presbytery in some other province would have been merely nominal, even if such a connection had been sought.”

There was an independent church in Charleston, S. C., for many years. According to the Rev. George Howe of South Carolina, it was long called “the White Meeting” and later the Circular Church and was apparently as much a Presbyterian church as anything else. It has sometimes been referred to as “a free ecclesiastical democracy.”

Dr. Dripps notes further in his *Manual* that the particular form of Presbyterianism adopted in the beginning for the Independent Presbyterian Church of Savannah “has been continued through each successive generation without interruption to the present day.” He observes the adaptability of the form to a “wide-reaching denomination” or to a single congregation.

On Jan. 10, 1876, Gen. J. F. Gilmer was elected chairman of the board of trustees of the church. At the same meeting a communication was received by the trustees from Col. Charles H. Olmstead, clerk of the session. This communication is a discussion of the “History of the Organic Laws of the Independent Presbyterian Church.” It points out certain rules of government established by the Kirk of Scotland and in force in Presbyterian churches of America. In the view of the session, these rules are still in full force and are still binding “in our Independent Presbyterian Church.”

This was the view expressed by the session in a long controversy between the board of trustees and the session on the issue of handling the Sabbath collections. Without at this time going into the details of the points at issue, it is of particular interest to note some of the arguments advanced by the session to support a viewpoint in the controversy. According to the session, “From the first there is every reason to believe the Church has been independent. This independency at first was of the Kirk of Scotland—the word is now



to designate the church in the Act of 1805 and was evidently the common appellation of the Church at the time. But in 1805 there had been a separation of the two countries, America and Great Britain, and in consequence no question of dependence on the Kirk could arise. In the original charter, therefore, the word was dropped—when, however, the question of ecclesiastical connection was again sprung, growing out of contiguity of other Presbyterian bodies—the word was again introduced into the title by the Amendment of 1821. It will appear that this particular departure from the government of the Scottish Church is of some consequence.”

The session argued in support of its position that “since the charter recognizes the independency of the church, it is clear that the whole subject of doctrine, order, and worship of the church is under the exclusive control of session. The session is at once session, presbytery, and General Assembly. Whatever any court of the Church of Scotland may do, the session may do, except where it is otherwise distinctly enjoined in the charter.”

The Independent Presbyterian Church has been independent from the beginning. All the early documents of the church show the independence of the church, and no authentic documents indicate the contrary.

As for monetary assistance, apparently that was made clear by the royal grant of Lot Letter K on Market Square between Bryan and St. Julian Streets. There is no known record which shows that the church has at any time served as a branch or a mission of any ecclesiastical organization, or has received financial aid other than contributions for benevolences. Any aid it has received has been from its own members.

Some of the outstanding citizens of Savannah were members of the church in the beginning, and it can well be doubted if they would have submitted to rule by an outside organization, especially one outside the country. Furthermore some of the wealthiest citizens of Savannah were members of the Church, and it is not likely they would have allowed the Church to suffer from a lack of support.

A somewhat odd and rather interesting viewpoint is one represented by the Rev. Dr. J. J. Zubly in a letter to the Rev. Dr. Abiel Homes,<sup>6</sup> then in Cambridge, Mass. Zubly complained about the indifference of some of the people to the principles of his congregation. To Holmes he says in his letter, “Their too great conformity to the world prepares them for that religion which is most fashionable and stands on rising ground. *The Scotch Presbyterians almost univer-*

*sally fall in with the establishment* and even effect (affect?) a Difference between Presbyterianism and my people, whom they call Dissenters." These revealing observations indicate Zubly's feeling that some of the people of the colony were considering fashion and social standing ahead of religion and were distinguishing between Presbyterianism in general and the brand of Presbyterianism of Zubly's congregation. It must be remembered that the members of Zubly's congregation had at first belonged to the Church of Scotland.

The trustees, of course, were interested in the development of religion in the province and gave whatever encouragement they could to its promotion. Two organizations in particular helped in the promotion of Christianity among the settlers and the Indians. The older of the two was the Society for Promoting Christian Knowledge. The other, founded in 1701, was the Society for the Propagation of the Gospel in Foreign Parts. The Society for Promoting Christian Knowledge helped to support a mission at Darien, south of Savannah and near enough to Florida to be endangered by the Spaniards. On account of military activities John McLeod's work did not prosper in the way he thought it should. Later he went to the province of South Carolina with the intention of returning to Great Britain, but he was persuaded to take a church in that province. From there he wrote to the Society in Scotland, making an adverse report on church affairs in Georgia. For that reason, it is thought by some, the Society refused to support any further work in Georgia.

The Independent Presbyterian Church of Savannah, throughout the years, has been richly blessed in material ways as well as spiritual. From the beginning it has been able to support itself, having received as a gift a lot on which to erect a meeting house. The gift was predicated upon the payment of a nominal rental, i.e., "one pepper corn if demanded." The church in later years has been the recipient of gifts from its members and has been enabled to support from its bounty many feeble churches all over the state. The church has also been generous in the support of missionaries on the foreign field.

The Independent Presbyterian Church of Savannah has had its difficulties and its trials. It has never been daunted, even by disaster and misfortune. It has risen above fires, earthquakes, hurricanes, epidemics, and internal dissensions to carry on its appointed work.

## CHAPTER II

### *An Objector Who Was Conscientious*

---

JOHN JOACHIM ZUBLY was the first regular minister of the Independent Presbyterian Church of Savannah. He had become a most controversial figure in the days preceding the American Revolution, remained one throughout that conflict, and has been the subject of much difference of opinion ever since. Because of his attitude some have called him a traitor. Others with a kindlier feeling toward him have referred to him as a conscientious objector. He was neither the one nor the other. He argued a viewpoint that put him in opposition to many who had originally thought he agreed with them. Plainly stated, he was vigorously opposed to a violent separation from the mother country. No one could deny he was conscientious in all his pronouncements and deeds. Certainly no one could say he was not an objector. However, the term *conscientious objector*, with all its connotations, does not fit Zubly at all.

It is clear from his writings and from his public utterances that Zubly was a Loyalist from first to last. He said nothing and wrote nothing that would tend to indicate his desire or intention to deceive or mislead anyone regarding his position. It appears, nevertheless, that he was misunderstood, even by his friends.

Zubly was born in the village of St. Gall, Switzerland, August 27, 1724. On February 6, 1742/3, the Swiss and German settlers of Vernonburgh and adjacent villages<sup>1</sup> addressed a petition to the trustees of the colony, asking them to assign to their section a minister of Calvinistical principles, setting forth a specific request for the "Rev'd. John Joachim Zubli of St. Gall, Switzerland—(son of David Zubli of Purrisburg in Carolina)." Zubly apparently came up to all the requirements of the people he was expected to serve. The petitioners



closed their petition by commenting, "The granting of this Request will Sweeten all our Comforts."

Mr. Zubly himself presented the petition to the trustees in London and suggested £50 a year and the expense of going to Georgia as well as coming from Switzerland. The trustees offered him £10. They undoubtedly wished to discourage him, as they thought him too young and inexperienced. H. Besenger di Beaujoin, in the postscript of a letter to the Earl of Egmont, said that David Zubly had told him of a request by the inhabitants of Vernonburgh and other places for the appointment of his son as their pastor. David Zubly, the father, was commended as a man who "has character and is a good honest man."

Though young and inexperienced, John Joachim Zubly would not be discouraged and went to Georgia anyhow. George White, in his *History of Georgia*, says Zubly sailed on Nov. 4, 1745, and reached Frederica Jan. 22, 1746. White intimates that Frederica was his first charge. P. A. Strobel, in his *Salzburgers and Their Descendants*, says the Rev. U. Driesler had been sent by the Society for the Propagation of Christian Knowledge "to minister to the Salzburgers on St. Simon's Island. Mr. Driesler died in 1745 and was succeeded by the Rev. Mr. Zubli of Switzerland, who had charge of the church for many years."

The statement by Strobel is probably in error. The records of the trustees of the province show that Zubly received an appointment as an assistant to the Rev. Bartholomew Zouberbuhler, "Minister at Savannah," with the special assignment of preaching to the Germans and Swiss at Vernonburgh and Acton. His salary was set at £10 a year with additional income from the glebe lands to be worked for his benefit.

It was on Nov. 1, 1745, that the trustees appointed Zouberbuhler to be minister at Savannah, and there he "undertook to preach and officiate, not only in the English Language and to the Inhabitants of Savannah, but in German and French likewise to the aforesaid Inhabitants of Vernonburgh and Acton."

Zubly and Zouberbuhler, while very individualistic, were likewise quite different in character. In a letter written back to London, Zouberbuhler related the circumstances of a disagreeable voyage, which ended upon arrival at Frederica Jan. 22, 1746. There he said he tried for several Sundays to get a congregation of Germans. Zubly also preached to the Germans and evidently was a better drawing card. Zouberbuhler said he was preaching twice each Sunday to the English and would continue to do so "till I see the Germans



more willing to attend divine service, or Mr. Zubly removed." Zouberbuhler, it seems, was jealous.

When the trustees met in London on Dec. 29, 1746, an extract was read from the journal of William Stephens to the effect that German and Swiss settlers of Vernonburgh, Acton, and adjacent villages, had presented a petition to him setting forth their need of a minister. They again insisted on a Calvinist and specified the Rev. J. J. Zubly. It was at that meeting that the trustees appointed Zubly as assistant to Zouberbuhler with the understanding that Zubly officiate "as an assistant at the agreed Places of Vernonburgh and Acton, etc., which are at too great a Distance for the women and children especially to go to Divine Worship."

While extant records of the trustees do not bear out the contention that Zubly served as resident minister for several years at Frederica, he probably preached at Frederica at intervals over a period of years. It is likely that Zubly arrived in the colony before Zouberbuhler. A letter headed "Georgia Office, July 27, 1744," was entrusted "To the Care of Mr. Zubly on board The John, Capt. Croathwaite for South Carolina." The letter referred to the necessity of having a resident minister both at Savannah and Frederica.

Herman Verelst, accountant, wrote from the Georgia Office of Westminster on the 11th of March, 1747, to instruct Zouberbuhler that since Mr. Zubly was going to Carolina, nothing more was due him for assistance to the Germans. Thus ended the first phase of Zubly's Georgia ministry.<sup>2</sup>

Before Zubly gave up his church at Wando Neck to accept the call to Savannah,<sup>3</sup> he preached his farewell sermon in the Independent Church in Charleston on the 28th of January, 1759. The Independent Church, also known as the "White Meeting," and by other names, was the place of worship for Presbyterians, whether English, Irish, or Scottish, as well as for Independents.

The first church building to house the congregation of the Independent Presbyterian Church was built principally of brick and erected on Lot K, Decker Ward. It was referred to generally as "the brick church."<sup>4</sup>

John Joachim Zubly was a man of great learning; and though most of his preaching was in English, he did on occasion preach in German and French. In addition, he could read Latin, Greek, and Syriac, the latter being the western dialect of the Semitic group of languages.<sup>5</sup>

Zubly was first married to Ann Tobler of the Salzburger colony.<sup>6</sup> By her he had two sons and a daughter. His second wife, Anne Pye, bore him two daughters. In the political controversies which led to the Revolution, he and his son David

became Loyalists. His brother David and his second son, John, became ardent patriots. After the war it is said that the elder David would not tolerate even mention of his brother's name in his home.

In 1769 an attempt was made to organize another Presbyterian church in Savannah and erect another building.<sup>7</sup> Although the records are not entirely clear on the subject, it looks as if the movement might have been the result of an altercation between Zubly and Lachlan M'Gillivray, a member of Zubly's congregation in the Independent Presbyterian Church. In May and June of 1769 an advertisement appeared several times in the *Georgia Gazette* giving the proposed dimensions and general description of the projected meeting house and inviting bids for construction. The advertisement was signed by Lewis Johnson,<sup>8</sup> Lachlan M'Gillivray, James Cuthbert, William Graeme, and George Baillie. Other advertisements invited subscriptions. In spite of the efforts put forth, the movement came to naught.

Whatever might have been the motives of Zubly or M'Gillivray, the two belligerents sniped at each other with printer's ink across the pages of the *Georgia Gazette* for several months.

New Jersey College (now Princeton University) conferred the honorary Master's degree on Zubly in 1770, and followed that in 1774 with the honorary degree of D. D.

Even though he became the regular minister of the Independent Presbyterian Church, he found time to do preaching elsewhere. Several entries in the records of the Midway Congregational Church, thirty miles south of Savannah, refer to his services there. He preached at Midway at various times and advised with the Select Men at their solicitation. Perhaps the last entry in the Midway records concerning Zubly was on the 15th of March, 1775, when "It was agreed to give the Rev'd Mr. J. J. Zubly an Invitation to preach to this Church once in six weeks, and find himself horses necessary in coming and going from us, and if he consents to do so, to give him Thirty Pounds for one year."

In Savannah Zubly became the acknowledged leader of the dissenters. His clashes with the Rev. Samuel Frink, who had followed Zouberbuhler as rector of Christ Church, were frequent and usually bitter. Before Zubly came to Savannah the dissenters collided with Frink over the question of dividing Georgia into parishes. The Rev. John Martin Bolzius, the beloved pastor of the Salzburgers at Ebenezer, argued that it was the intention of the crown to have the colony settled with "good honest Industrious People of any Protestant

## An Objector Who Was Conscientious 11

Denomination whatsoever," and in that way, as he expressed the idea, "to strengthen this Barrier Colony<sup>9</sup> by their coming over." This battle was lost, and such was the status when Zubly arrived in Savannah.

Zubly was an avowed foe of tyranny in any form. The fact that what he considered tyranny was clothed in ecclesiastical garb made it none the less despicable in his sight. In 1770 he was arguing for the right to bury the dead of his denomination in the Common of Savannah. The Rev. Samuel Frink presented a memorial to the "Governor and members of his Majesty's Council," complaining that the Common House of Assembly had passed a bill granting part of the Common of the town for use as a cemetery for the dissenters of the town. He thought this was a bad precedent and would interfere with privileges of the Established Church. For example, he argued that the surplice fees were so trifling as to be scarcely worth notice; yet he contended that if he had a right to them, he should not be deprived of them.

In a letter to the Rev. Dr. Abiel Holmes,<sup>10</sup> who in his early ministry had served the Midway Congregational Church and was then living in Cambridge, Mass., Zubly told of some of his early bouts with Frink. He was referring to Frink when he wrote, "It once happened to me that I was obliged to speak at my own child's Grave, because the Rector, whom I had invited and expected, as being my particular friend, did not choose to attend."

Certain fees were insisted on by the Established Church, whether the services were asked for or even not desired. The Established clergy also expected a fee for the marriage ceremony, since they claimed the exclusive privilege of marrying by license. However, as Zubly wrote in his letter to Abiel Holmes, Frink offered to indorse licenses to him if he would split the fees. Frink charged that those married by Zubly lived in fornication.

With clouds of war gathering apace, Zubly was looked upon as a natural leader against the tyranny of Great Britain. In 1766 he published a pamphlet entitled *The Stamp Act Repealed*. In this he discussed the relationship between the colonies and the mother country. While he rejoiced over the repeal of the unjust law, he urged the people "to remember the rock from which you are hewn, by descent or incorporation we are all Britons."

Zubly was selected as a member of the Provincial Congress meeting in Savannah. On July 4, 1775, the Provincial Congress met in the Long Room of Tondee's Tavern and elected Archibald Bulloch as president and George Walton



as secretary. After the preliminaries or organization, "The Congress then adjourned to the Meeting-House of the Reverend Doctor Zubly, where he preached a sermon on the State of American Affairs. When the delegates reconvened, Zubly was given the thanks of Congress "for the excellent sermon he preached this day to the members."

The scriptural text of Zubly's sermon on that occasion was "So speak ye, and so do, as they that shall be judged by the law of liberty," James 2:12. To anyone who will take the trouble to read the rather tedious effort, it will probably seem odd that the preacher was commended for the ideas expressed in that sermon. It is possible that the members were nodding when the preacher made the pronouncement regarding his unalterable opposition to any separation from Great Britain.<sup>11</sup> It is, of course, true that the idea of separation had not come up, and in the resolutions passed by the Congress hope was expressed that the rights of the colonists as Britons could be maintained. Considering the temper of the assembly, however, it is not conceivable that the members were willing to pay the price of cringing submission to achieve that end.

The Provincial Congress selected John Houstoun, Archibald Bulloch, Dr. John Joachim Zubly, Lyman Hall, and Noble Wimberly Jones as delegates to the Continental Congress in Philadelphia. Zubly said he would accept the assignment only if his congregation would approve. A committee appointed to wait upon the congregation reported that the members were willing to release Dr. Zubly to serve in the Continental Congress.

As an indication of his thinking on the subject of separation, Dr. Zubly frequently recorded in his journal his opposition to separation from Great Britain. He thought it might have been the design of Providence to have him in Congress to fight such a move which he looked upon as one of the greatest of evils.

John Adams, also a delegate to the Continental Congress, wrote that Dr. Zubly was not only a very learned man, but also "a man of a warm and zealous spirit." Of Samuel Chase, a delegate from Maryland, and one of Zubly's detractors, Adams wrote, "Chase is violent and boisterous, asking his pardon; he is tedious upon frivolous points." In a debate on American trade during the war that was raging, Zubly and Chase were on opposite sides. While he was in Philadelphia, Zubly announced as two important ideas: "(1) Trade is important; (2) we must have a reconciliation with Great Britain, for a republican government is little better than go



ernment of devils.”<sup>12</sup>

On the 6th of October, 1775, Congress passed a resolution that it be recommended to the several Committees of Safety to arrest and secure all persons in their respective colonies whose going at large might endanger the safety of the colony or the liberties of America.

Zubly was in Congress on the 9th of November <sup>13</sup> but the next day he left for home. After a harrowing journey he reached home in physical safety. There he found trouble awaiting him. He and Edward Telfair were taken into custody after action on June 26, 1776, by the Committee of Safety. They were soon released, but on July 1 they were arrested again on the ground of having been improperly and illegally dismissed. Just when they were released after the second arrest is not clear, but on the 8th of August they were summoned before the Council on a matter not connected with them personally.

Dr. Zubly had never chosen his adversaries because of their softness or timidity. He had said that John Wesley “seemed to have very high notions of church power.” He had fulminated against George Whitefield for Whitefield’s Bethesda project “to turn Orphans out and erect a College on their Ruins.” He had battled often and bitterly with the Rev. Samuel Frink and had slugged it out toe to toe with unyielding opponents on the floor of the Continental Congress. Now, however, his blows were losing their force.

In 1777, a Loyalist in Georgia was only a shade less than a traitor in the opinion of many people. On the 8th of October, 1777, when Zubly feared banishment from his home and confiscation of half his property, he addressed a plea to the Grand Jury of Chatham County. When he was faced with the question of swearing allegiance to the newly formed government, he objected by arguing, “If we must swear allegiance to other States, who are not bound by Oath to support, nor Claim any Right to rule over us, the Independency of *this* State is at an End.” His conception of the oath was set forth in the statement, “I have hesitated to take the Oath of Allegiance to other States, who are bound by no Oath to us.” He complained that he was being punished unjustly and wrote, “To be punished for no Crime, even pretended to be committed, always carries a strong Appearance of Injustice, but there may be Cases in which Banishment may be a greater Injustice than Hardship.” A short time later Zubly was in the Black Swamp in South Carolina.

Although Dr. Zubly complained that he had been treated unjustly, he wrote in his *Diary* his resolution to guard himself

against passion, revenge, and hatred. He preached to some Negroes in the Black Swamp and was so greatly pleased by their attentiveness that he felt he "might have been driven from Georgia to be of some service to some poor Negroes in Black Swamp." In his *Diary* he expressed his continuing desire to preach; and though discouragement was oppressive, he comforted himself with the thought that "it is sometimes darkest before the break of day."

In January, 1778, Zubly's wife and son David arrived to be with the exile, but David stayed only a short time. Even at that time Dr. Zubly was thinking of returning to his ministerial duties in Savannah, and in his language, "to preserve myself to my Congregation."

While he was living in Middlesex, S. C., where he and his family had begun to keep house on April 6, 1778, he received news of the burning of his house in Savannah. He thanked God that he and his family were not in the house at the time and that most of the things had been moved. It was thought the fire was of incendiary origin, but there was no absolute proof.

Although Dr. Zubly preached at odd times in South Carolina, he said he could see no fruit, even when he was heard with attention. In addition to his desultory preaching, he continued to be interested in other intellectual activities, "and have wrote several things for the Press."

Dr. Zubly left Middlesex on the 8th of May, 1779. On the 13th of May he preached "at Acton to my dear People." On the 30th of May he wrote of having preached "to attentive Hessians." During the summer he had occasion to complain to a colonel that the Hessians "damaged my house on which he promised that they should be turned out."

In early December, 1780, Dr. Zubly indicated once more his never-wavering desire to preach regularly, though he professed to feel unworthy and unfit. At the same time he was the only dissenter acceptable to the British. He could not get away from the thought that his course was divinely directed, although as he wrote, "our own People universally shun me and my preaching and yet they canot (*sic*) hinder me to pray for them."

Dr. Zubly apparently suffered bodily pain from attacks of asthma. He took laudanum occasionally and gained relief from it at first, but in March, 1781, he took laudanum with no effect, as personal troubles were beginning to worry him more than ordinarily. Even so he gained comfort from "The pleasing news of the great Defeat given the Rebels by Ld. Cornwallis," but he expressed the fervent hope "that the last

blood might be shed soon."

When Dr. Zubly and his party tried to get back to Savannah, they were held up on the way by thugs who said "they were the people called Rebels." Although Dr. Zubly and his son David were not made prisoners, the highwaymen refused to allow Dr. Zubly to retain a horse, even on the plea of his son that his father was old and sick. Dr. Zubly did reach Savannah again, but the *Diary* does not make clear the exact date.

There is no known record that Dr. Zubly ever resigned as minister of the Independent Presbyterian Church. In the last entry made in his *Diary* he wrote on April 9, 1781, "Tho robbed and plundered I still found friends to help and I am again on my own station waiting what God has appointed for me to do or to suffer, to either I desire to be willing and resigned.

"I am surprised I am alive, and afraid I am almost the only loyal preacher. O that I may now and ever learn not to look to foes or friends but to God above."

This would seem to indicate conclusively that Dr. Zubly held his charge, at least nominally, until his death. He never ceased to think of his church and his congregation as long as he lived. In the entry of the *Diary* of Jan. 9, 1778, he observed, "The Brick House now used as a Hospital." When at this time he wrote of having done all in his power to preserve himself to his congregation, he could have had in mind only the congregation of the Independent Presbyterian Church.

A further emphasis of the attitude of Dr. Zubly toward his church is shown in the following extract from his will:

"As to my Body if leave can be obtained from the Trustees of the Meeting Lot and no Offence likely to be given or taken by any person worth regarding then and in that case and no otherwise I wish to be buried just at the Entrance of the West Door of our Place of Worship."

Dr. Zubly acquired considerable wealth in Savannah. He owned hundreds of acres of land in addition to town lots in Savannah and Vernonburgh. He was also the owner of several dozen slaves. From the standpoint of a businessman, not considering his role as a clergyman, he probably would not have been suspected of any dangerously radical views.

The troubled and highly tempestuous career of the Rev. John Joachim Zubly came to an end in Savannah on the 23rd of July, 1781. An account of his death appeared in the *Royal Georgia Gazette* of July 26, 1781, during the British occupation of Savannah. In the account of his death he is praised



for his sterling worth and for his abiding loyalty to his King.

That Dr. Zubly switched back and forth from the colonists to the British, as some writers and speakers have stated, is a pitiful misrepresentation of the man's whole life. Wrong-headed, mistaken, and even foolish he might have been, but no man ever set a straighter course, nor steered with more determination to a port already decided upon. He might be blamed for not having made the choice that could have brought him enduring fame and untarnished honor as one of the national heroes of the Revolution, but he cannot be justly charged with inconsistency.

## Readjustment After Revolution

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THE INDEPENDENT PRESBYTERIAN CHURCH building facing Ellis, or Market, Square, suffered considerable damage during the Revolutionary War. In a letter from Sir James Wright, colonial governor of Georgia, the governor describes the damaging experience of the bombardment of the town by the French fleet.<sup>1</sup>

One of Zubly's friends, Archibald Simpson, in his *Diary* observes the ruin wrought by the war, and notes particularly the damage done to the meeting house belonging to Zubly's congregation.<sup>2</sup> In a further entry in his *Diary*, Simpson tells of the use of the church as a stable and as a place for the Royalists from the country to live in. He also observes that the congregation which had worshipped in the church was broken up and that many male members of the congregation had joined the British and had gone off with them at the evacuation of the town in 1782.

There is considerable confusion in the records for the period just before the close of the Revolution and for several years following. In 1882 John I. Stoddard, for many years an elder of the church, published a history of the church, and in his reckoning a Rev. Mr. Phillips served the church as minister after Dr. Zubly's death and until 1790. Even before Stoddard's *History of the Independent Presbyterian Church* was published, a committee consisting of Dr. John Cumming, Moses Cleland, and Benjamin Burroughs attempted to reconstruct the early history of the church. The manuscript was apparently finished on Jan. 1, 1832 as that is the penciled notation at the end of the history. The committee, realizing that the records of the church were very defective, cautioned that much of what the committee had written had been necessarily accepted from the recollections of the older members of the congregation. According to the unpublished manuscript history, "An aged lady has informed your committee of the ministers from 1785. By her statement Mr.



Phillips preached five years and Mr. Johnson five years."

The Mr. Phillips referred to in the church history and in the statement of the "aged lady," was David Phillips. He was from England, sent to Savannah by Lady Huntingdon. Advertisements of the college at Bethesda appeared in the *Georgia Gazette*, beginning in June, 1788. Phillips advertised that Bethesda College near Savannah, "instituted by the Rev. George Whitefield, chaplain to the Right Honorable the Countess of Huntingdon," was ready to be opened on the 24th of June under the patronage of Lady Huntingdon.<sup>3</sup> He announced himself prepared to carry into fullest execution "her Ladyship's pious designs," and solicited "young Gentlemen for instruction in every Branch of useful and polite Literature, comprehending English grammatically, writing, etc."

John Johnson was also sent by Lady Huntingdon to take charge of Bethesda Orphan Home. George Whitefield had left the property to Lady Huntingdon, or as he refers to her in his will, "the elect Lady, that mother in Israel, that mirror of true and undefiled religion, the Right Honorable Selina, Countess Dowager of Huntingdon."

Whitefield died Sept. 30, 1770. Soon after, the buildings at Bethesda were practically destroyed by fire, but Lady Huntingdon accepted the trust and managed to have the buildings put in order once more. The property was again damaged by fire in 1773, and was restored by the generosity of friends.

After the war Lady Huntingdon was, of course, an alien. She was not able at the particular time to hold a legal title until the legislature had passed an act by which the said estate was "vested in the said Selina, Countess of Huntingdon, any laws to the contrary notwithstanding."

The exact date of the appearance of Johnson at Bethesda is uncertain, but the fact that he was sent from England in January, 1791, as manager of the estate, would indicate a correction of the date already mentioned as the time he began to serve the Independent Presbyterian Church.

Lady Huntingdon died June 17, 1791, at which time the Rev. John Johnson was managing the Bethesda Home and plantation. Later, the legislature declared the property known as Bethesda College or Orphan House Estate, and vested in Lady Huntingdon to the time of her death, would thereafter be vested in trustees "necessary and beneficial for carrying the original intention of the institution into full effect."

The original trustees then reappointed were George Houstoun, William Stephens, William Gibbons, Sr., Joseph

Habersham, Joseph Clay, Jr., William Gibbons, Jr., James Morel, Josiah Tattnall, Jr., John Milledge, James Whitefield, J. George Jones, Jacob Waldburger, and James Jackson.

After the death of the Countess of Huntingdon, Mr. Johnson received orders from England Nov. 21 "to assert the Trust in the Hands of Lord Dartmouth, Sir Richard Hill and Clement Tredway, John Way and Oliver Cromwell, Esq." In his rage against the legally constituted trustees he wrote a satirical poem entitled "The Rape of Bethesda, or the Georgia Orphan Home Destroyed," of which the following is a sample:

"The sea saw it, and fled; the briny creek  
Was driven back: strange sympathy indeed!  
But ah! our dear Bethesda, is no more:  
There is no eye to pity, nor a hand  
To secure, now Selina is no more."

The state legislature in November, 1791, decided the state should have the right to dispose of the property. Johnson was notified in August that a bill had passed the House of Representatives declaring the title to the property, which had vested in the Countess of Huntingdon, to have been only a life estate and would therefore be vested in the trustees named in the act.

It is not evident from the available records to which denomination Johnson belonged, and it is known only that he was serving as a temporary minister.

Johnson was having his hands full at Bethesda. He had determined to keep possession of the property. He noted that some of the Negroes were upset, and he thought one had been sent there as a spy. He took a cutlass from another, admonishing him that he was violating the law. In January of the next year he had to take a loaded musket from a Negro, and his lawyer advised him to retain possession of the property.

On the 6th of January, 1792, the sheriff's office brought him a letter from Sir George Houstoun, enclosing a copy of the Act of the Assembly, and declaring the commissioners' intention of coming in a body to take possession of the estate on the following Tuesday. Johnson contended that the Act of 1788 vested title to the whole estate in the countess, not limiting her trust for life. He defied Sir George Houstoun to take possession and wrote, "but if you attempt it tomorrow, I wish you to understand, I would much rather open my breast to your fatal steel than act unworthy of my present trust." His whole attitude was quite belligerent for that of a minister.

Gen. James Jackson has left in his own handwriting an

account of the Bethesda-Johnson affair. According to him, the late Rev. George Whitefield collected money and established a "Seminary of learning in Georgia, known by the appellation of 'Bethesda College,' and annexed thereto for its support a handsome estate called the Orphan House plantation; the object of the institution was the maintenance and education of poor orphan children, and during the life of that amiable divine, the object was invariably pursued."

The Countess of Huntingdon offered the property for sale to the highest bidder, but she died before a sale could be made. By her death the trust terminated and did not extend to her heirs. The state legislature thought the state entitled to dispose of the property on the ground of escheat or for want of qualified heirs.

So far as is known, Johnson did not carry his belligerence into his congregation as Zubly had done. One of his most flagrant acts had to do with Sir George Houstoun. After the state legislature had appropriated the property, Sir George had sent a polite communication to Johnson, which Johnson had answered with what Gen. James Jackson termed "scurrilous and abusive letters." After a clash with Johnson, Sir George Houstoun two days later lost a lovely daughter by death. Johnson, "by his scurrilous comments on that occasion" informed the bereaved father that the loss of his daughter was a "judgment of God for his conduct." Such an expression was thought by many a most ungenerous sentiment for a Christian minister to utter.

It is quite likely that neither David Phillips nor John Johnson had been ordained as a minister. The dependence on them by the church they served for a time after the Revolution emphasized the problems of one of the most difficult periods in the life of the church.

In 1794 the Rev. Thomas Harris McCall, at one time president of Mount Zion College at Winnsboro, S. C., became the minister of the Independent Presbyterian Church. In Savannah he established a classical school at the Filature.

For a time McCall preferred to use the form McCaule or M'Caule as his surname. He adopted the middle name of Harris to avoid confusion with others of the McCall family who bore the name of Thomas.

McCall lost his first wife by death and later married a Mrs. Montfort. McCall died in Savannah on Sept. 13, 1796, and was buried in Colonial Cemetery with Masonic rites. His grave is unmarked, and its location is unknown.

In the program of the Centenary celebration in 1919, commemorating the hundredth anniversary of the first build-



ing on the present site, the name of the Rev. Walter Monteath (or Monteith) is not included in the list of ministers. In Stoddard's *History* and in Cummings' manuscript history, he is referred to as the Rev. Mr. Monteith. The newspapers of the period refer to him as the Rev. Walter Monteath. It is more likely that the form Monteith is the correct one, as the Minutes of the General Assembly of the Presbyterian Church in the United States of America list him as a member of the Presbytery of New Brunswick, N. J. Not much appears in the local newspapers of the time regarding his ministry except as officiating clergyman in routine church activities.

In July of 1798 Mr. Montieth left Savannah by boat for New York, leaving the congregation in the dark as to the time he intended to return. On account of the uncertainty, announcement was made that the pews in the Baptist Church, used at the time by the congregation, would not be leased until a stated minister arrived. It was hoped that collections would pay the expenses of traveling ministers who might be persuaded to visit the congregation on occasion.

The church building on Lot Letter K had been destroyed by fire in November, 1796, and the Baptists had arranged to allow the Presbyterians to worship in their church. The Baptists at the time had no pastor. The Rev. Henry Holcombe, a Baptist preacher of Beaufort, S. C., was then called to the Independent Presbyterian Church by the congregation.<sup>4</sup> When the new Presbyterian Church, a frame building located on Lot Q between York and President Streets, was completed in 1800, the congregation moved to its new home. The Baptists then called Holcombe as their pastor.

If it were standing today, the building on Lot Q would face Trinity Methodist Church on the opposite side of Telfair Place. Statements have been made to the effect that Wesley first preached on the site after he had landed on American soil. This is contrary to what Wesley says in his *Journal*. When Wesley entered upon his ministry in Savannah on the 7th of March, 1736, there was no church in the town, and he used the court house as a church.

The Rev. Walter Monteith died Oct. 9, 1799, in the state of New York.<sup>5</sup> He had apparently intended to return to Savannah.

The Rev. Robert Smith succeeded Mr. Monteith. He had been serving in mission work in the Southeastern states. Having finished his particular tour, he stopped over in Savannah on his way to New York and was invited to preach in the Independent Presbyterian Church. The people liked him so



well that a call was extended to him. He accepted the call and began his pastoral duties in 1799. The unpublished manuscript history says that Smith was probably the first ordained minister since Dr. Zubly.

Smith was apparently a man of considerable ability, although a very young man for such great responsibility. He commanded the respect and love of his people, and his labors were signally blessed. Under his ministry the church had a very satisfactory growth.

After the new building had been erected on Lot Letter Q, a new act of incorporation was applied for and obtained. While the church had been known as the Independent Presbyterian Church, several acts of the legislature have styled it simply Presbyterian. In 1805, when additional trustees were appointed, the name Independent Presbyterian Church was used in the Act. This has been the commonly accepted designation of the church throughout its history, although the Act of 1806 used the title, Presbyterian Church.

Mr. Smith's health began to fail before long, and in 1803 his infirmities increased to such an extent that he was persuaded to visit his native state in the hope that his health might be improved. This proved to be but a vain hope, and he succumbed to his affliction.

Smith was only thirty-one years old at the time of his death. He had served as a missionary in the state of New York, after which he had accepted a call to a church in Philadelphia where he suffered additional injury to his health. After a partial recovery, he had accepted a call to Schenectady, but had given up that charge on account of the severity of the climate. After his call to the Independent Presbyterian Church, he had been able to serve but two years before his death. The Rev. Robert Smith's funeral was conducted by a successor, the Rev. William Clarkson.<sup>6</sup>

The Rev. Mr. Smith was spoken of in high esteem as a man of great and extensive usefulness. He had not spared himself in his work and had been willing to undertake the arduous duty of a missionary in the state of New York, where his health had been injured beyond final repair.

While the newspaper account of Smith's funeral refers to the Rev. William Clarkson as the successor of Mr. Smith, he was not the immediate successor. At the time of Mr. Smith's disability the Rev. Robert Kerr happened to be in the city and was invited to preach during the summer. He assented and entered upon his duties without delay. He was not accustomed to the climate, and it was not long before he became ill. He was seized with a bilious fever and died in a

few days, leaving a widow and one child unprotected and unprovided for. The heart of the community was touched, and a fund of \$1,500 was raised for the benefit of the family. Out of this the debts of the deceased were paid, and expenses "here and to the North were paid, the rest invested so as to secure a regular annual income."

Mr. Kerr died before Mr. Smith, who was at that time with his family in Schenectady, N. Y. When Smith realized that he would not be able to resume his pastoral duties in Savannah, he advised the Rev. Dr. William Clarkson to pay the congregation a visit.

In November of 1803, the Rev. William Clarkson arrived in Savannah with his family. Although no formal call was presented, Clarkson commenced the discharge of his pastoral office upon arrival and continued until 1806. He was esteemed a good man, but it appears that the church did not prosper greatly under his ministry.

The church had by this time reached a crisis. The unpublished manuscript history is enlightening: "The year 1806 was a memorable period in the history of our church, both as regarded its temporal and spiritual concerns. For the three years preceding, religion had declined, and the morals of the people were more lax than for some years previous. When Mr. Smith took charge of the congregation, there were but few members proper, he had to struggle with ignorance, but prosperity had not debauched public morals. The products of industry, whether arising from the cultivation of the soil or from mercantile operations, had not enabled the residents to indulge in the extravagance afterwards observable, his task was comparatively easy. About the time of his arrival the cultivation of the ground was changed. Cotton engaged the attention of planters, and unexampled prosperity was the reward of their labour. The merchants also participated, every shipment netted a profit, and all classes in society were enriched. This state of things invited new settlers to come amongst us, and the result was, that more was added to the intelligence than to the morals of the community. This state went on from bad to worse, from 1803 to 1806, when the great Head of the Church was pleased to direct hitherward the footsteps of the Rev. Dr. Kollock, a man singularly fitted to be useful in the then state of this City, being learned without pedantry and pious without ostentation. He warmly engaged in his pastoral duties, and in a short time was so beloved by all, that he could rebuke without giving offence, and encourage without producing presumption; ere one year had elapsed, many were added to the Church, a much better at-

tendance on public worship, and a much better respect for the Sabbath day were observable."

The coming of Dr. Henry Kollock as minister of the Independent Presbyterian Church brought to an end a period of readjustment and started an era of stability, although this newly won stability was due to undergo a severe testing. In fact, the church could easily have been wrecked on account of controversy and discussion involving the minister. It doubtless would have been if Dr. Kollock's congregation had not loved him with a love as strong as it was deep. When trouble came, the fierce devotion of the congregation for the beleaguered minister was such that no heavy artillery of the most determined enemy could breach a loyalty so firm.

## *They Called Him Contumacious*

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TWO YEARS BEFORE Dr. Henry Kollock came to Savannah, a Sabbath School apparently had been established in the Independent Presbyterian Church. This information cannot be established by authentic records, but must be accepted, if at all, on hearsay. When an effort was made to fix the earliest date in the history of the school, a lady named Mrs. Isaac Cohen, who lived near the church, stated that she had seen scholars going to the church and coming away every Saturday afternoon as early as 1804. A lady named Mrs. Sarah Sawyer said she had been a member of the school in 1807, the year she had arrived in Savannah. At that time the sessions of the school were held on Sunday morning. A Mrs. Harriet Green also testified that she had been a member of the school in 1807.

The Rev. Henry Kollock, D.D., who came to Savannah in 1806, was unquestionably one of the most brilliant clergymen ever to fill a pulpit in Savannah. He flashed across the span of human life like a meteor across the sky. He left a vivid memory of a trail of light, especially in Savannah, but he was gone ere his power had become known to the fullest or even had a chance to develop to its greatest extent.

Henry Kollock was born at New Providence, N. J., Dec. 14, 1778, the eldest of ten children. He took the usual elementary courses after he had reached school age, but soon he evinced such an avid desire for knowledge that he prepared himself for college at a very early age. In November, 1792, he entered the College of New Jersey (now Princeton University)<sup>1</sup> when he was but thirteen years old. His preparation was so excellent that he was admitted to the junior class. In September, 1794, he received the Bachelor of Arts degree with honor. He had not then reached the age of sixteen.

Early in life Henry Kollock showed a deep interest in



religion. In 1795 he became a communicant of the Presbyterian Church at Elizabethtown, N. J., when about seventeen years old. With his own minister he began his theological studies and became a candidate for the gospel ministry in 1797. At that time he was under the jurisdiction of the New York Presbytery, as New York and New Jersey formed the Presbytery of New York.

About that time Kollock was elected a tutor in Princeton College. After he had left college as a student and before he had returned as an instructor, the Rev. John Witherspoon had died. The Rev. Dr. Samuel Stanhope Smith, vice-president of the college, invited young Kollock to assist as an instructor in the lower classes, and he accepted. He continued his theological studies under Dr. Smith and began the study of French. He eventually became an accomplished scholar in the French language and literature. In this way he developed a healthy admiration for French writers and their literary style.

On May 7, 1800, Kollock was licensed by the Presbytery of New York to preach. After he had been licensed, he continued at Princeton for a few months and preached to the congregation of the Presbyterian Church every Sunday afternoon.

In October, 1800, he received a call from Newark and also one from Elizabethtown, where he was ordained and installed.

Kollock became increasingly popular, and he never ceased to study as an earnest scholar. He was invited to the pulpit of the Dutch Reformed Church of Albany, N. Y., in December, 1803. In the same month he was appointed professor of divinity in the College of New Jersey. Although his congregation did not wish to give him up, he accepted the professorship and moved to Princeton in January, 1803. Here he followed many distinguished clergymen and theologians.<sup>2</sup>

In addition to his duties as professor of divinity in the college, Kollock undertook to serve the Princeton church. He was also planning to write the life of his friend and benefactor, Dr. Samuel Stanhope Smith, but he was never able to get around to it.

In June, 1804, Kollock married Mrs. Mehetabel Campbell, the widow of Alexander Campbell of Richmond, Va. She was the daughter of William Hylton of the island of Jamaica. No children were born of the union.

At the commencement of 1806 Kollock received the honorary degree of Doctor of Divinity from Harvard University. A few months later he received the same honor from Union

College. He was twenty-eight years old at the time.

In the summer of 1806 Dr. Kollock received an urgent call from the Independent Presbyterian Church of Savannah. The congregation had been for some time without a regular minister, and Dr. Kollock felt it his duty to accept the call. He began his ministry in Savannah in the autumn of the same year.

Religion and morality were at a low ebb in the congregation when Dr. Kollock assumed charge of the Independent Presbyterian Church. Nevertheless, at the first administration of the Lord's Supper, twenty were added to the membership of the church. At the second observance of the Lord's Supper, eighteen were added. The church had begun to grow both in numbers and in spirituality.

Dr. Kollock was a very public-spirited man. It was owing to his exertions that Chatham Academy, which had deteriorated alarmingly, was revitalized and put on a sound basis. Likewise, to him more than to any one else, no doubt, was due the building up of an extensive public library. He proposed a plan for establishing a library, and by his influence the plan was carried into execution. He was asked to make the first selection of books, which he did. It was a strong feeling with Dr. Kollock to encourage the reading of good books.

In the early days of Savannah history it was customary for Savannah churches to allow their ministers to leave the city during the "sickly months" of the summer and early fall. The first two or three summers Dr. Kollock spent in the North, sometimes with his parents in New Jersey. At other times he traveled in other parts of the country. When he would leave for his vacation, Dr. Kollock's congregation would part with him almost tearfully. His return in the fall would be greeted with great joy.

Dr. Kollock paid his third visit to Boston in the summer of 1808. He was received there with such enthusiasm that a congregation was organized for the special purpose of calling him, and the Park Street Congregational Church was built for him. A unanimous call to this church was forthcoming. Dr. Kollock resolved to leave his Savannah congregation, and on the 26th of November, 1808, he informed the trustees he had received a call from Boston. The trustees expressed regret, and a resolution was passed to ascertain when he expected to leave. The trustees further adopted a resolution expressing regret that Dr. Kollock had made up his mind to leave and made a special request that he interest himself "in procuring a suitable character to fill his place in the

pastoral charge of his congregation." The trustees voted to pay Dr. Kollock \$750 as his quarter's salary.

The minutes of the Park Street Church in Boston record the following action on the 30th of February, 1809: "Voted That the Old South Church, under the pastoral care of the Rev. Dr. Eckley and Mr. Joshua Huntington, the church in Federal Street under the pastoral care of the Rev. Dr. Morse, the church in Cambridge under the pastoral care of the Rev. Abiel Holmes, D.D.,<sup>3</sup> and the Second Church in Dorchester under the pastoral care of the Rev. John Codman, be desired to give their presence, help, and the Right Hand of Fellowship in the formation of the church, by their pastors and one delegate each, as a council."

On the 1st of March, the church committee wrote to Dr. Kollock in part: "We have made provisions for erecting a large brick house for your and our accommodation, yet we wish you not to consider the finishing of the meeting house as a previous measure to your coming among us, but we shall affectionately welcome and provide for you, whenever convenient for you to come."

Although he was reluctant to leave a congregation that had endeared itself to him, Dr. Kollock informed the trustees of the Independent Presbyterian Church that he felt it his duty to accept the call to Boston. To the trustees he wrote a tender and moving letter in which he expressed his feeling of deep pain that he had at last decided "to leave a people to whom I am sincerely attached and who have uniformly been most kind and affectionate to me." In June, 1809, he took leave of his congregation in a sermon on the text from Second Corinthians, 13:11, "And the God of love and peace shall be with you."

When Dr. Kollock arrived in Boston, he found a situation not altogether to his liking. It had been made known to him that the congregation would expect him to combat Unitarianism, a doctrine then surging over New England. Dr. Kollock was not at all adverse to the idea of opposing what he considered a false doctrine, but he did not believe he should carry on his opposition to Unitarianism in the light of controversy. He took the stand that he should try to edify his hearers and convince them by reason that the Trinitarian doctrine was the doctrine of Scripture. This did not suit the congregation, and Dr. Kollock was given to understand that much more was expected of him. He was informed that when the congregation had sought a man, he was picked as the man thought to be the best choice that could be made. It was expected of him that he should not only preach the gospel in its original purity



but attack the stronghold of Satan, which the members of the church believed had been erected in their midst.

Dr. Kollock refused to fall in line with the plan of waging a violent fight. He thought that would defeat the very purpose intended. He argued that opposition seldom failed to strengthen sects, heretical or not. His idea was to build up the orthodox in their holy faith to such an extent that those holding contrary views would come to see their errors and would renounce the Unitarian heresy.

When it became apparent that Dr. Kollock and his self-constituted advisers could not agree on the method of combating Unitarianism,<sup>4</sup> Dr. Kollock refused installation in the church. At the same time he did agree to preach for the congregation during the summer and announced that he would return to Savannah in the fall.

The congregation of the Independent Presbyterian Church received with joy the news that Dr. Kollock had decided to return to Savannah. In the fall the beloved minister began anew his labors in the Independent Presbyterian Church. His people in every way possible, showed their gratitude to him for his decision to return.

Presumably, from the beginning slaves were admitted to church membership along with their masters. A section was set aside for them in the gallery. In 1808 the trustees ordered a partition placed between the sections occupied by white and Negro members. As the expenses of the church were met by pew rents, it was necessary to increase rents whenever they did not meet expenses. In November, 1809, rents increased, and the following rates were set: \$80 for the large pews; \$60 for those with one post; \$50 for those with two posts. Gallery pews were \$5 a year.

A few pews were assigned without charge for one reason or another. For example, in 1808, two pews were set aside for "Orphans on the Bounty of the Union Society."

By 1800 and before Dr. Kollock's coming, the new church building had been completed on Lot Q<sup>5</sup> between President and York Streets on Telfair Place, formerly St. James Square.

The new church building erected on Lot Q was of frame construction. Since it faced Telfair Place between President and York Streets, it would, if it were standing today, be directly opposite Trinity Methodist Church across the square.

Some church expenses of the time involved painting the church for \$475, proposals made by Ephriam Cooper and Joseph T. Davies for leading and aiding singing in the church



at \$100 a year, salary for the sexton at \$150 a year, 50 cents a night extra when the sexton served at night meetings, \$23.75 to settle a "Bill for Diaper for the Communion Table and blank checks and stationery." The church was in good financial condition in 1808; and in July, with all bills paid, a balance of \$385 remained in the treasury. Of course, from time to time supply ministers had to be paid, and in October of 1808 the trustees voted that \$50 be advanced to a Rev. Mr. Mallard<sup>6</sup> for services to the church. The sexton was given \$10 for candles used at night meetings.

The new nation, if to be judged by the temper of the people of Savannah, did not flinch under the pressure of a determined threat to its integrity and to its very security. On July 10, 1805, an adjourned meeting of the citizens of Savannah was held "at the Presbyterian Church, agreeable to the Resolution of the 7th inst. "A committee appointed for the purpose had prepared some resolutions protesting against acts by the government of Great Britain, which "hath in numerous instances made unjustifiable aggressions upon our interests." Several acts of aggression were set forth and it was resolved that every citizen of Savannah should consider himself entirely at the disposal of the Government, "prepared to submit to every privation or encounter every toil, to brave every danger, and with alacrity to perform every duty which the government shall enjoin." It was further resolved to request all commanding officers of the military to hold their respective commands in readiness "for the purposes contemplated by these resolutions."

The general meeting was presided over by Edward Telfair, who had made an enviable record in the Revolutionary War after he had turned his back on Loyalist activities before and in the early days of the war. The document was labeled "Broadcast" and published as an "Intelligence Extra."<sup>7</sup>

After Dr. Kollock had returned to his pulpit in 1810, there was an effort of a different kind to lure him away. *The Columbian Museum and Savannah Advertiser* of Aug. 20, 1810, presents the following account of a meeting of the Senatus Academicus at the University of Georgia on the 6th of the month: "The president of the University resigned his office on Thursday—and on Friday assumed the duties of Professor of Chemistry, Mathematics, and Natural Philosophy. The Rev. Dr. Kollock of Savannah is elected President of the University of Georgia." Dr. Kollock did not accept the office.

In the winter of 1811. Savannah suffered several earthquake shocks. The unpublished manuscript history pays the

following eloquent tribute to Dr. Kollock on his work during that hour of trial, at the same time showing his many arduous activities: "It cannot be forgotten how earnest and impressive he was during the period of the earthquake and in the gloomy period of the war. His constant labors shook a constitution naturally robust, and in 1817 his congregation insisted that he take a trip to Europe. He left home in the spring so as to be present at the annual meeting of the Bible and Missionary Societies in London the May following. He returned in November improved in health, and with renewed vigor he entered on the duties of his pastoral office."

The earthquake shocks occasioned an upsurge in religious demonstrations. For a period Dr. Kollock held services every day, with consequent large additions to the membership of the church. In the same year, urged by his friends, Dr. Kollock published a volume of his sermons.

It was customary at the time and long after for different organizations to use the lecture room of the Sunday School for the purpose of organizing or even later of holding regular meetings.<sup>3</sup> Several well known societies of Savannah have had their start in the lecture room of the Sunday School.

In 1815 the Sunday School was reorganized on a union basis by S. C. Schenk, Josiah Penfield, Edward Coppee, T. H. Condry, Mr. Rowson, and L. Mason. According to the minutes of the organization meeting, there were fifteen or twenty scholars in attendance, although a note in the margin of the page says that only seven scholars were present the first Sunday. The sessions at first were held in the wooden building belonging to Solomon's Lodge of Masons on the north side of President Street just west of Whitaker Street and just across the street from where the church then stood. The affairs of the Sunday School were administered by an organization known as the Savannah Sabbath School Union Society, of which Josiah Bolton was elected president.

Lowell Mason was made superintendent of the new Sunday School and was continued in office until 1827 when he withdrew from the church and shortly afterward left to reside in Boston.

In 1817 the city council gave the Sunday School \$200. In 1818 the teachers formed the Savannah Sabbath School Teachers Society, which held weekly meetings each Saturday evening until 1832.

In the early days of the Sunday School two sessions were held each Sunday, after the meetings had been changed to Sunday. The first session would be held for an hour and a half before the morning service, and then the school would be

dismissed. Sometimes the scholars would be dismissed to go to the Independent Presbyterian Church, or "Dr. Kollock's church," as it was often called. At other times the members of the school would be dismissed to go to Trinity Methodist Church and sometimes to other churches.

The second, or afternoon, session of the school would be held for an hour and a half and would follow immediately the morning church service. Later, when Negro Sunday Schools were established under the auspices of this school, many of the teachers would serve in them after the midday meal. In the white school the second session usually would be omitted in the summer months.

Despite the different efforts to draw Dr. Kollock away from Savannah, he finally decided to remain in his pastoral charge at the Independent Presbyterian Church. However, since he had been educated in a part of the country strongly Presbyterian, he felt he should be a member of a presbytery. Although he was the minister of an independent congregation, he believed that since it professed to be Presbyterian in doctrine, it should be united with a presbytery. Some of his friends brought the matter before the congregation; and while the members of the congregation were loath to put themselves in opposition to their beloved leader, they opposed him in so far as the church was concerned. However, they had no objection to his becoming a member of a presbytery if he wished to do so. One of the elders went with him as a delegate to a meeting of the Harmony Presbytery in Augusta, where he was admitted.

After his return from the Augusta meeting, Dr. Kollock began a thorough re-examination of Scripture to see if there was any authority for such government as he had so recently recognized. He came to the conclusion that each church of Scripture seemed to be regulated by its own members. Still he saw no objection to presbyterial usages, and in his opinion it was in line with the genius of our civil government. The Episcopal form he compared to a monarchy; the Congregational, to a pure democracy; while the Presbyterian, he said, is more like the Republican, or representative, form of government than either of the other two.

The presbytery met next in Savannah. The congregation of the Independent Presbyterian Church refused the invitation of Harmony Presbytery for the church to become a member. Dr. Kollock, having made up his mind to withdraw, submitted his own resignation and ceased to be a member of the presbytery.

In the fall of 1812, Dr. Kollock was summoned to attend



an extra meeting of the Harmony Presbytery at Edgefield, S. C. He sent his declination to the moderator ten or more days before the time set for the meeting. He called attention to the fact that he was no longer a member of the presbytery and could not any further legally attend its meetings as a member. When the moderator received the declination of Dr. Kollock, he at once informed the minister that he was the brother whose conduct was to be investigated.

Dr. Kollock insisted upon the point that the presbytery had no authority to cite him. Consequently, he did not attend the Edgefield meeting. He was then notified to attend the regular meeting to be held in Augusta. Although he was informed again that it was his own case which required his attention, no copies of charges against him were submitted.

Dr. John Cumming, chairman of the committee to prepare the church history, was summoned with other members of the session to give evidence. Fearing that non-attendance would be an admission of guilt, Dr. Cumming did attend the meeting and there learned that the charge was habitual intemperance.

According to the custom of the day, it was not uncommon for a clergyman to keep intoxicating beverages in his home and occasionally to serve drinks to his friends. Some of Dr. Kollock's detractors thought he had indulged too much in social drinking, hence the charge against him.

When the case was called for a hearing, Dr. Cumming heard several letters read in support of the charges. Furthermore, he was himself called to give evidence. He was ready and willing to do so, but he requested that he be sworn as in a court of law. He argued that since he was a personal friend of the accused, he thought that in order for his testimony to have due weight, it should be given under the sanctity of an oath. The presbytery would not swear him, and so he refused to testify. It seems that anybody who wished to do so could say whatever he pleased, and Dr. Cumming reported that a great deal of that so-called testimony was untrue. The presbytery, without much ceremony, voted Dr. Kollock to be contumacious. At a later meeting of the presbytery, held in Charleston, S. C., Dr. Kollock was deposed as a minister.

Even Dr. Kollock's closest friends did not contend that no grounds for censure existed. They felt, however, that the minister's fault had been much exaggerated both as to frequency and extent. Before the sentence of deposition was pronounced, Dr. Kollock's friends insisted that a perfect reformation had been wrought, and there is good reason to believe that the presbytery was well aware of that fact.



It was somewhat difficult to understand how vicious were some of the attacks made on Dr. Kollock. For example, it is reported that at the time of Dr. Kollock's trouble a man stood outside a church in Princeton and handed a copy of the deposition in the form of a handbill to anybody who would take it.

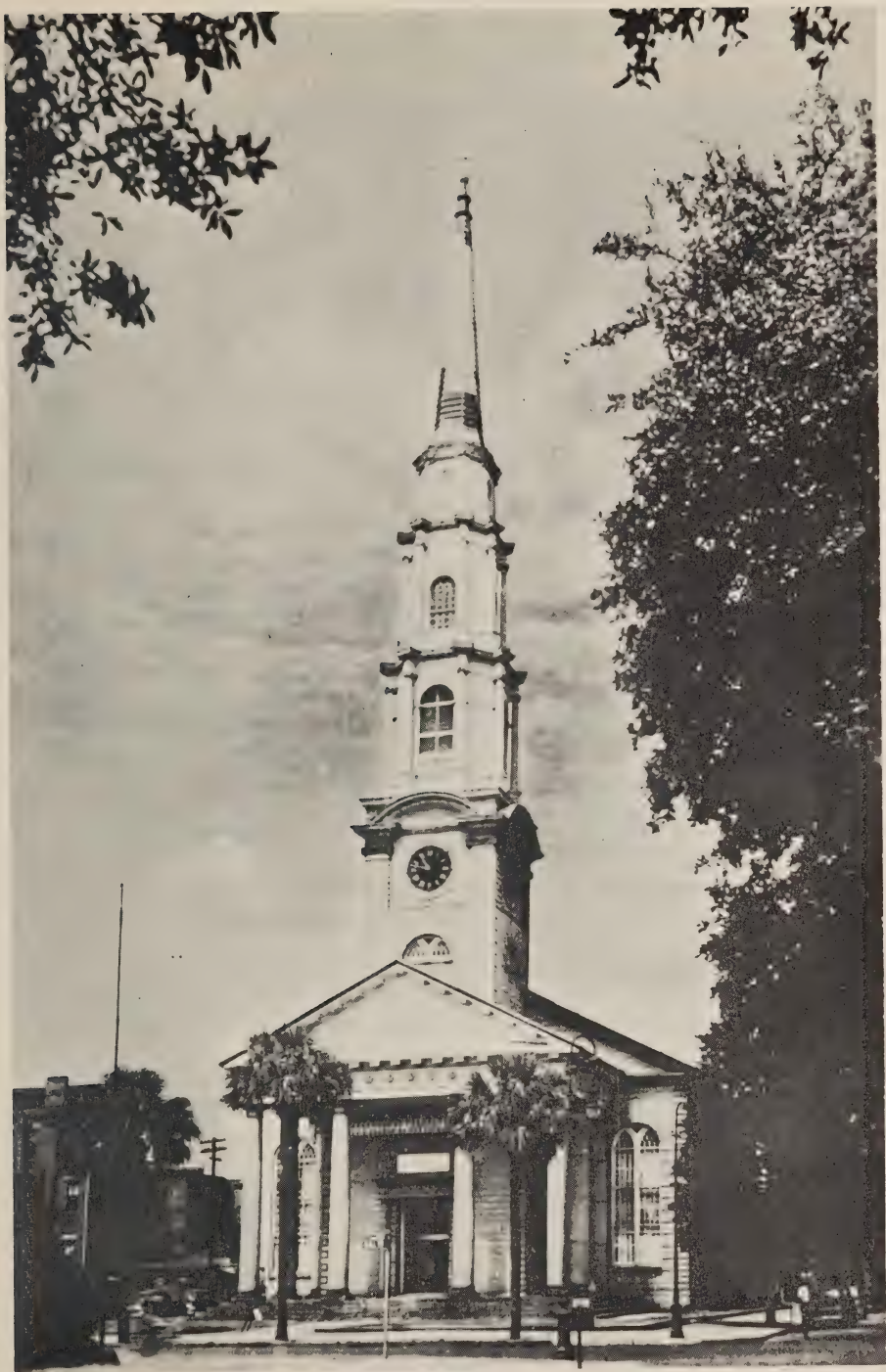
When the General Assembly called upon the presbytery for a certified copy of the proceedings, it was supplied after many delays. When the time came for it to be taken up for consideration, it could not be found, according to one statement. According to another, the General Assembly affirmed the decision of the presbytery.

While the proceedings were pending, Dr. Kollock sent to the trustees another resignation as minister of the Independent Presbyterian Church. His letter of resignation closed with the following sentence: "Where Providence shall cast my lot, be assured I shall always retain a grateful sense of kindness and affection I have uniformly received from the officers and people of the congregation."

The trustees, instead of assuming his resignation to be final, sent him \$1,500 as a tribute of appreciation and urged him to reconsider. He answered the "Kind and affectionate letter" by saying, "It is a new instance of the generosity and tenderness which I have experienced ever since my residence amongst you." Dr. Kollock kept the \$1,500, which he said he would consider as a testimony of affection should he decide to leave. On the other hand, he said the money would be considered as salary paid in advance if he should decide to stay.

Dr. John Cumming was outspoken in saying that the presbytery "knew of the perfect reformation before the Bull of Deposition." An extra meeting of Harmony Presbytery had been called to install the Rev. Thomas Goulding at the White Bluff Church.<sup>9</sup> The presbytery, however, undertook to consider the case of Dr. Kollock, although it was not on the agenda of the meeting, nor had it been included in the call for the meeting. The presbytery restored Dr. Kollock to favor. A later meeting of the presbytery in Charleston, S. C., held that the White Bluff convocation was a *pro re nata* meeting, or one held for a special purpose. Therefore, according to the Charleston meeting, the proceedings at White Bluff dealing with the Kollock case were illegal and would have to be set aside.

In all this commotion and most unhappy stress the congregation of the Independent Presbyterian Church stood by its minister without faltering. On the 6th of May, 1814, a congregational meeting was held after a notice in the news-



The Church Today



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REV. JOHN CAMPBELL, D.D.,  
LIBRARIAN AND KEEPER  
OF THE RECORDS

352 CASTLEHILL,  
EDINBURGH, 1. 24<sup>th</sup> Nov. 1954.

Lowry Apley Esq.  
Savannah.

Dear Sir,

Your letter of 1<sup>st</sup> inst to the Moderator  
of the General Assembly has been forwarded to me  
for reply.

I have examined the Minutes of the General  
Assembly for the period around 1755, but  
I can find no reference to any church in  
Savannah, or indeed to any in America at all.  
It would seem therefore that the Church of  
Scotland did not have any part in the  
formation of the Church in Savannah.

Yours sincerely  
John Campbell

A letter from an official of the Church of Scotland. Used by  
Permission.



paper. A committee, composed of the following gentlemen was appointed to take whatever steps might seem appropriate: Matthew M'Allister, John Macpherson Berrien, John Bolton, Alexander Telfair, and Moses Cleland. The committee submitted a report on the 24th of May and declared that the act of suspension of the presbytery was "unauthorized, illegal, and not binding on their said Pastor." The committee contended that the very nature of the church as an independent organization rendered it free from the authority of any presbytery. For that reason, the committee continued, the so-called act of deposition could not be binding on Dr. Kollock. The congregation adopted the report of the committee and published to the world the full confidence of the people in their "beloved and much-injured Pastor."<sup>10</sup>

Dr. Kollock's popularity as a minister did not suffer as a result of his unpleasant experience. The church prospered, and its activities increased.

When Lowell Mason,<sup>11</sup> on the first day of January, 1815, was appointed by the trustees as "principal of the singers" at \$1,000 a year, a great career was being launched. Mason, an active worker in the church and especially in the Sunday School, is sometimes referred to as the "father of modern hymnology," and as the "father of public-school music." He is even now well represented in the church hymnals.

In the latter part of 1815 a house and lot belonging to the estate of John Jackson in Court House Square was purchased for \$8,000 as a home for the minister. Dr. Kollock, in his letter to Moses Cleland, chairman of the board of trustees, expressed his thanks "for the kind attention to the convenience of the pastor in the purchase of the parsonage House."

The next year the trustees considered repairs to the church, but found it in such a decayed condition and the congregation increasing so fast and so steadily that a meeting of pewholders was called to fix the site of a new building. At a meeting of pewholders held on the 27th of April, 1816, a committee composed of the following members was appointed to purchase lots, erect a new church, &c.: John Bolton, John Hunter, George Anderson, R. Richardson, Benjamin Burroughs, Dr. Lemuel Kollock, and Robert Isaac. The committee reported that the most eligible site was on Bull and South Broad Streets; and as soon as certain legal complications were resolved, the property was purchased.

Even as late as June 7, 1816, reverberations of the proceedings of the Presbytery of Harmony at White Bluff and later at Charleston were being heard. On that date a congre-



gational meeting was held and a committee was appointed to make an investigation of certain documents relating to the proceedings. The committee, with John Macpherson Berrien as chairman, was instructed to examine the documents in question and report to the congregation. If anything came of the investigation, the record is not clear.

In the early part of 1817 Dr. Kollock announced his intention of making a trip to Europe. The trustees heartily approved and advanced two quarters of his year's salary. His brother, the Rev. Shepard K. Kollock, was secured to supply the pulpit for him. On June 24, 1817, the board of trustees adopted a resolution to pay the Rev. Shepard K. Kollock \$300 for the "eminent service he had rendered the church since the departure of his brother, the Rev. Henry Kollock." At the same meeting it was also voted to pay the American Bible Society \$150 "to constitute our pastor, the Rev. Henry Kollock, a vice-president for life." Toward the end of 1818, at a meeting of pewholders, Dr. Kollock's salary was increased to \$4,000, payable quarterly in advance. It was another of the many instances of affection shown Dr. Kollock by his people.

The new church building was finished in 1819, and on May 9 it was dedicated. At the dedication many distinguished guests were present, among them President James Monroe and his entourage. Dr. Kollock preached from the second chapter of Haggai and the ninth verse: "The glory of this latter house shall be greater than that of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts."

The newspaper reporter who covered the dedication for the *Columbian Museum and Savannah Advertiser*, in commenting on the dedicatory exercises, observed that the President and his companions "listened with pious attention to the learned, appropriate and eloquent discourse of the reverend pastor in no other than the house of God."

Another member of the church, the Hon. James M. Wayne, then mayor of Savannah and later an associate justice of the United States Supreme Court, welcomed the President officially in the new residence for William Scarbrough on West Broad Street. The President and his party were visiting Savannah primarily for the purpose of inspecting the beautiful new steamship *Savannah*, which in a few days was due to embark for St. Petersburg by way of Liverpool on what proved to be one of the great epoch-making events in maritime history.

Most eloquent testimony to the unselfish devotion of Dr.

Kollock to all persons in need is set forth by the Rev. William Capers in his *Autobiography*. Capers came to Savannah in 1819 as pastor of the Methodist Church. He was later made bishop. Capers had heard of Dr. Kollock and his trouble with the presbytery. Although he admitted that he had heard only one side of the case, he considered his sources of information so reliable that he quickly became prejudiced against Dr. Kollock. He very soon made up his mind that Dr. Kollock was a man unwilling to subject himself to the discipline of superior authority.

When William Capers reached Savannah, he said he found that "Savannah seemed to belong to Dr. Kollock as fully as he belonged to it. The people knew him and honored him as they never did any other man. And no wonder, for he was a man for any people to honor in the first degree." In spite of that, Capers comments in his *Autobiography*, "Of all men he seemed the last to know the power of his influence over his people."

Capers was puzzled by the attitude of Dr. Kollock toward him. He could not understand why Dr. Kollock, as he said, "attended my ministry." As a matter of fact, the Presbyterian minister had preached several times in the Methodist Church, and Capers could not understand that. However, Capers could not see any reason why he should worry that so great a man could possibly stand in his way. He felt that he himself had been called to minister to the poor, and yet he makes the following observation in his *Autobiography*: "But the greatest puzzle of all was that the poorest of my poor knew him and loved him as a benefactor; and go where I might among the hovels of poverty, his tracks had been there; and great as everybody knew him to be, these poor people never called him great, but good: 'Dear, good Dr. Kollock' was the usual title for him."

Mr. Capers said he went to see Dr. Kollock after the latter's third visit to him. The two men became bosom friends. After a while Mr. Capers noted that his friend's health was failing. His flesh shrank, and he grew pale and wan. He lost much of his vivacity, and he was not able to perform his pastoral work fully. Capers said he went to the aid of his friend by preaching for him generally once on the Sabbath day.

After a paralytic stroke, from which he thought he was recovering, he had a second one which rendered him unconscious. It seemed that he might even die without recovering consciousness. Mr. Capers noted that prayers were said for Dr. Kollock in all the churches on the day he was stricken.

Mr. Capers was especially impressed by the fact that Dr. Kollock's congregation met each morning and afternoon with the members of other churches to offer prayers to God for the prostrate minister. However, to quote Mr. Capers: "The Episcopalian minister was not with us, only for the reason that a 'higher law' than humanity or charity, public virtue or personal worth, required his absence."

One day, as Mr. Capers relates, a group was praying earnestly for Dr. Kollock. The burden of the prayer was that God in His mercy might restore the sick man to his senses, if for but an hour. On the morning of the third day after that the devoted friends were at prayer when a messenger appeared and announced that Dr. Kollock had regained consciousness and was asking for Mr. Capers.

Hastily turning the service over to another, Mr. Capers obeyed the summons. He went immediately to the bedside of Dr. Kollock and was shocked to see that "He was deathly pale, and the muscles of his face looked relaxed and flabby, but his eyes seemed to show Dr. Kollock in his best estate, except for a weakness of one of his eyelids. As I took his hand and said, 'God is with you, my dear Sir, he answered by repeating 2 Cor. 1, 5, 'For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ . . .' Several hours were allowed him, of unspeakable interest in this calm triumph over death and the grave, and he fell asleep in Jesus. (And I repeat that I esteem him to have been one of the noblest of men.)"

When the loving and compassionate heart of the "dear, good Dr. Kollock" was stilled by death at 10:15 on the night of Dec. 29, 1819, all the inhabitants of the city joined as one to mourn the death of a close personal friend. He was but forty-one years old at the time of his death, and the people of the whole community could not help but grieve that he might not have been spared for many more years of usefulness.

It is evident that during the summer and fall of 1819 much illness prevailed in Savannah. As a result a great many deaths occurred. Dr. Kollock's labors were immense at that time, but he never complained nor sought to ease his burden. In earlier years when he was pushing himself in a like manner because of one of the epidemics, he had attended as many as seventeen funerals in one day. Now he had become so greatly weakened that once he sighed with resignation, "I feel that I am about worn out." This, however, did not keep him from going ahead with a sermon he had promised the Union Society<sup>12</sup> that he would preach on Dec. 13. When his friends



urged him to cancel the sermon, he answered, "I must say something for the little orphans." He preached the sermon, which proved to be his last.

At the funeral service for Dr. Kollock most, if not all, of the Protestant clergymen of the city participated. Flags on the public buildings and on the ships in the harbor were displayed at half mast. All business in Savannah was at a standstill on the day of the funeral. Invited to join the funeral procession were the judges and other officials of all the courts, the members of the bar generally, the trustees and children of Chatham Academy, the Medical Society, the clergymen of all denominations, the Union Society, the Mayor and all other city officials, the Female Asylum, the Free School Society, and all citizens without restriction. To show their respect for the friend of all, the Jews formed a special group in the procession. The Rev. William Capers of the Methodist Church delivered an impressive address in the church. The Rev. Walter Cranston of the Episcopal Church conducted the service at the grave. Dr. Kollock's body was buried in the old cemetery, or what is now called Colonial Park.

Thus ended the life and career of a man who was not only learned and eloquent but who was willing to spend himself without reserve in the service of his fellow man. He was branded contumacious in his resistance to what he considered no just or legal authority. The love which his people cherished for him and the loyalty which they fiercely showed him inspired the church to honor his memory by devotion to high principles, not only of religion but of simple justice.

An interesting aftermath of the burial of Dr. Kollock, and subsequently Mrs. Kollock, in the old cemetery came years later when Judge James M. Wayne in March, 1854, asked permission of the board of trustees of the church to remove the remains of the Kollocks and at the same time the monument at the grave to Laurel Grove Cemetery. Judge Wayne agreed to bear the expense, and the board of trustees granted him permission. For some reason the permission was not acted upon at the time.

Many years later a similar request was made. In the meantime a great war had almost torn the nation asunder. Judge Wayne, who had originally made the request to remove the remains of the Kollocks, had chosen to stay in Washington throughout the war as a member of the United States Supreme Court. His son, Henry C. Wayne, grandson of Mrs. Kollock, had thrown his lot with the South, having resigned his commission in the United States Army to accept one in the



Confederate Army. Both these men were dead when the remains were finally taken to Laurel Grove Cemetery.

It was in March, 1886, that Col. Charles H. Olmstead, administrator of the estate of the Rev. Benjamin Burroughs,<sup>13</sup> wrote to the trustees to ask if they would allow the removal of the remains of the Kollocks and the monument for reinterment of the remains and relocation of the monument in Laurel Grove Cemetery. Permission was granted and the grave opened in the presence of E. F. Neufville, a relative of the family. In addition to the remains of Dr. and Mrs. Kollock, those opening the grave found the remains of a child born in 1814 and who had died in 1818. The child was James Alexander Wayne, son of Judge Wayne and brother of Gen. Henry C. Wayne. According to family records, he was the grandson of Mrs. Kollock by her first marriage with Alexander Campbell. Mrs. J. M. Wayne was the daughter of Mrs. Kollock.

Puzzled about what to do with the remains of the child, correspondence finally developed the wish of the family to have the remains interred with those of the Kollocks.<sup>14</sup> This was done, the minutes of the trustees for April 15, 1886, carrying the following record: "In accordance with the wishes herein expressed it was determined to reinter the remains of the child with the remains of Dr. and Mrs. Kollock, which was done this day, although no mention was made of the fact in the new inscriptions placed on the monument, which was also removed and placed on the Burroughs lot in accordance with the authority from that family as per letter on page 192." (Book of the Minutes of Trustees, 1869-1920).

Apparently some misunderstanding has existed about Dr. Kollock's case on appeal. Dr. John Cumming, in the unpublished manuscript history of the church, expresses the opinion that before the appeal could be prepared in the Kollock case, the papers were lost and therefore that nothing further was ever done about the matter. Although it is more than likely that the General Assembly affirmed the case on appeal, whatever action taken by the General Assembly had little effect, if any, on Dr. Kollock's popularity. His own people never wavered in their devotion and loyalty to him.

Many of Dr. Kollock's friends and ardent supporters thought it most unfortunate that the beleaguered minister should have been forced to undergo an experience which they considered not only unfair but unnecessarily humiliating. They would rather have thrown about his shoulders the mantle of Christian forgiveness if he had fallen into error and repented of it. Dr. Cumming indicates the fact of his

repentance, as he says that all concerned in the case knew Dr. Kollock to be at the time a thoroughly reformed man.

Dr. Kollock's friends felt that the minister's life was such that he deserved the right hand of fellowship and a token of commendation rather than a judgment of censure and condemnation. They deemed his treatment by ecclesiastical officialdom not only unjust but cruel. Such treatment, they judged, could have resulted in the destruction of the influence of a man whose genius it was to love his fellow men and to carry the gospel of love far beyond the bounds of his own denomination, if only there was human need to be met.

## *A Thing of Beauty*

*A thing of beauty is a joy forever.*—John Keats

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TWELVE DAYS after the death of Dr. Henry Kollock Savannah suffered its most devastating fire up to that date. The loss of the beautiful new edifice would have been too heart rending to contemplate if it had happened so soon after its dedication, but the congregation was not called upon to endure that sacrifice. The building was one of the show places of Savannah and was the pride both of the congregation and of the city in general. The railing, which had been around the old church building, had been moved to enclose the vacant lot south of the new building. The new place of worship was in every way an ornament to the whole city.

Fortunately, the fire of Jan. 11, 1820, did not damage the new church building so recently dedicated, but it did destroy some of the church records, which had been stored in a private home preparatory to removal to the church.

All houses between Broughton and Bay Streets and from Jefferson to Abercorn Streets, with the exception of the Episcopal Church<sup>1</sup> and three or four brick buildings were destroyed by fire. The new building on Lot Letter K, site of the first church building of the Independent Presbyterian Church, was burned. It had just been finished and was not even insured. The fire was said to have been the biggest in the United States up to that time.

Losses from the fire made it necessary for the congregation to sell all its church property except the main plant. The church was in debt \$100,000 as a result of its building program, but the sale of its superfluous real estate reduced the debt considerably.

The new church building was truly an architectural gem. It was designed by John Holden Greene of Providence, R. I. Greene did notable work as an architect from 1809 to 1830. His training as a craftsman did not come from a course of instruction in any school, but he read widely and was always



ready to use suggestions of the great architects of the day. Greene is thought to have served an apprenticeship under Caleb Ormsbee, a celebrated New England architect, and it is possible that he read Ormsbee's copy of James Gibbs' *Book of Architecture*. Gibbs, it might be added, studied under Sir Christopher Wren; but no matter how much Greene might have been influenced, he undoubtedly developed his own individual style.

It has often been said that the Savannah Independent Presbyterian Church was modeled after the church of St. Martin-in-the-Fields<sup>2</sup> in Trafalgar Square, London. This is not likely, although there is a general exterior resemblance.

Caleb Ormsbee designed the First Congregational Church of Providence, R. I., which was completed in 1795 and burned in 1814. John Holden Greene was commissioned to replace it. The building which resulted is the one thought to have been considered by him as his masterpiece.

In 1817 Greene was employed as the architect for the new church building to be erected on Bull Street and South Broad Street. He followed in general the lines and proportions of the First Congregational Church in Providence. He copied from his Providence church the spire, the windows, the distinctive and rather unusual pulpit, and the beautiful interior dome.

When Miss Mary Telfair left much valuable property to the church, she specified in her will that the pulpit should not be altered. The pulpit has attracted widespread attention and is still considered of noteworthy beauty.

John Holden Greene spent about a year in Savannah supervising the work of construction. He was paid five dollars a day for his services while in Savannah, with the additional fee of three per cent of the amount of the cost. With Greene in Savannah was a young apprentice named James C. Bucklin. In the early days of his apprenticeship it was Bucklin's duty to carry a rum ration to the carpenters as a part of their pay. The practice did not meet with the approval of Bucklin; and when he became an architect in his own right, he discontinued the rum ration and substituted for it the amount of money the rum would have cost.

The corner stone of the building was laid on the 13th day of January, 1817. The building was dedicated on the 9th of May, 1819, with a large and distinguished audience in attendance.<sup>3</sup>

The church building from the first has been admired as a work of art. After the Rev. Daniel Baker had accepted the call to the Independent Presbyterian Church, he wrote

back at times to his friend, James Handy, an elder of the Second Presbyterian Church of Washington, D. C., where he had formerly served, and expressed his pride in the building. In a letter of October 30, 1830, he expresses himself as follows: "The church—the building I mean—is perhaps not surpassed in elegance and grandeur by any in the United States. It cost, as I have told you, about \$120,000, a good round sum, truly." John I. Stoddard, incidentally, in his *History of the Independent Presbyterian Church*, quotes the cost as \$96,-108.67 1-2, exclusive of the cost of the five lots.

On the 5th day of April, 1889, a fire started in the show window of the dry goods store of D. Hogan on Broughton and Barnard Streets. Many buildings were destroyed, and the magnificent building of the Independent Presbyterian Church was reduced to less than a shell. Only parts of the wall of the once proud and beautiful structure were left standing. From many parts of the country came echoes of grief over the tragic loss. At the same time came requests from all quarters that the building be restored as nearly like the original as possible. Both a magazine once published in the South and a book on church architecture<sup>4</sup> reported that the congregation heard the pleas and replaced the building in "white marble"! Of course, that is a ridiculous error. The main material is granite and is so stated in the plans, and specifications. Other errors were also made in describing the new church building.

William Gibbons Preston of Boston, Mass., was the architect selected for the new building. While there is no statement of such a requirement in the specifications of the building, it is generally understood that during the planning stage the measurements of the Providence church were again taken in detail and used in the construction of the new building.<sup>5</sup>

Before construction was started, the old building was demolished to the level of the ground. Some argument developed about the material to be used in the Doric columns in front of the building. Alternative estimates were called for in granite and in brick plastered outside with Portland cement. Granite was chosen.

There is no other building in Savannah that in simple beauty and quiet dignity surpasses that of the Independent Presbyterian Church. One who looks upon its outward form cannot help but feel that its builders sought to honor God by providing the worshipers with a place truly in keeping with the spirit of reverence. Inside, the graceful columns, the wide span of the lovely dome, the raised pulpit, the generous spaciousness withal, proclaim that here one may be at home to

commune with his Maker. Here is a place of quietness and peace. Here is beauty for the soul to drink.

When William Dean Howells on one of his visits to Savannah wrote "Savannah Twice Visited" for *Harper's Magazine* of February, 1919, he said of the Independent Presbyterian Church that primacy of architecture, among the ecclesiastical buildings of the city must be yielded to it, which, he observed, was "rebuilt in exact form after its destruction by fire. The structure on the outside is of such Sir Christopher Wrenish renaissance that one might seem to be looking at it in a London street; but the interior is of such unique loveliness that no church in London may compare with it. Whoever would realize its beauty must go at once to Savannah and forget for one beatific moment in its presence the ceilings of Tiepolo and the roofs of Veronese."

For many years student architects came to Savannah regularly to study the architecture of the Independent Presbyterian Church. It has been observed, particularly by Savannah architects, that such is not the custom as in former days. Doubtless the reason is that the functional type of architecture discounts beauty of the old style of craftsmanship or at least finds the expression of beauty in another way. There are still many who find it hard to believe that any mere functional building can express the spirit of worship and adoration as does the present graceful edifice.

When on a night in 1889 the church burned, a young revolutionary from China arrived in the city. The new arrival, Chung-Tai-Chan, asked about the tall spire, which then was a blazing torch. He was told it was the spire of the Independent Presbyterian Church, at that moment about to succumb to the destructive attack of the hungry flames. According to his daughter,<sup>6</sup> the young Chinese accepted the display of the holocaust as an omen that he should join that particular church, which he did.

The Chinese gentleman began to take an interest in Sunday School work, but his Sunday School teacher told him no one would ever be able to keep straight the "outlandish" name he bore. Consequently, she gave him the name of "Robert." From then on he was known as Robert Chung Chan; and although different from the Chinese style, he adopted the change as the Americanized form of his name. From the age of nineteen until his death in old age he found the church a source of inspiration. In his latter years, respected and honored by his fellows, he was made honorary president of the K.B.A.<sup>7</sup> Men's Bible Class and proudly held that title until his death.



The church from the very earliest time to the present day has loved and promoted beautiful music. It has been fortunate from its most distinguished organist, also its first, to its current fine organist and choir.<sup>8</sup>

When Lowell Mason was appointed "principal of the singers" in 1815, and on Feb. 2, 1820, was elected organist for one year an era of beautiful music was ushered in. Mr. Mason served as organist while he remained with the church and until a short time before he left Savannah in 1827.

The first pipe organ was installed in 1820 at a cost of \$3,000. It was purchased in Boston, Mass. When it was ready for shipment to Savannah, one of the Boston newspapers invited the citizens of Boston to visit the warehouse of the builders and examine the instrument. This is the organ which was presided over by Lowell Mason when he composed some of the best-known church hymns.

In 1854, several years after Lowell Mason had left Savannah, the organ of the church was seriously damaged by a storm. The organ was sold to the company which had been commissioned to install the new instrument. The damaged organ was rebuilt and sold to the Roman Catholic Cathedral of St. John the Baptist and was destroyed with the cathedral in 1898.<sup>9</sup>

The new organ, purchased in 1856, was destroyed when the church building was destroyed in the fire of 1889. It was replaced in the new building by an organ erected by the Hutchings Organ Company of Boston.

In 1919, in commemoration of the one hundredth anniversary of the first building on the present site, a greatly enlarged and improved organ was installed by the Skinner Organ Company of Boston. Ernest Skinner, president of the company, was superintendent of the Hutchings Company when the former organ was built.

The new organ, enclosed in a case of Georgian style, was designed by Hendrik Wallin of Savannah, with Henry Bacon of New York as consulting architect. It harmonizes perfectly with the beautiful auditorium.

The organ was opened Dec. 12 and 13, 1920. On the 13th of December, Dr. Minor C. Baldwin, a distinguished organist, presented a recital. He was assisted by Mrs. Worth (Lalla) Hanks, music director and regular church organist; Mrs. Julia Floyd, soprano; Miss Minnie Baggs (later Mrs. John Y. Dyer), contralto; T. A. Waters, tenor; and Dr. G. C. Bishop, bass.

A part of the account in the *Savannah Morning News* of the opening of the new organ follows: "On this floor (the

Ref  
25 92 To the GRAND JURY of the County of Chatham, State of Georgia.

GENTLEMEN,

**O**N the Point of being (unjustly as I conceive) banished from this Country, I think it a Debt due to those whom I shall leave behind, to point out the very fatal Precipice towards which this State is, I think, now verging, and which, in my Opinion, must soon complete the Ruin of the State, and of every Individual. I cannot address myself to any one more properly than to you, who are of the Grand Inquest, and if Things take their present natural Course, will probably be the last Grand Jury that will have an Opportunity to enquire into Grievances, present them for Redress, and judge whether a Man shall be put to the painful solemnity of a trial.

You must be convinced, Gentlemen, that no Grievance can more properly demand the Attention of a Grand Jury, than that which strikes at the very Root of its Existence. That nothing can be more injurious to Freeman in a popular Government, than to be declared SUBJECTS.

That nothing can be more alarming, than the Establishment of a Power to take away Liberty and Property out of the usual and due Course of Law, by a Power distinct from and in Opposition to the only legal and constitutional judicial Department.

You must be convinced, Gentlemen, that if the Constitution, by which a People are to be governed, may be altered, infringed, or taken away, or acted contrary against, at the Pleasure of those who may chuse to do so, Constitutional Government is at an End.

If we must swear an Oath of Allegiance to other States, who are not by Oath bound to support, nor Claim any Right to rule over us, the Dependency of this State is at an End.

If a Man may be taken up without any previous Accusation upon Oath, Liberty is at an End.

If a Man may be condemned without any public Trial, or Piece of Violation of a Law, all Law is at an End.

If we may be determined against by his known and professed Enemies, whom he is not allowed to except against, all Appearance of Justice is at an End.

If a Man cannot preserve Liberty and Property, without taking an Oath, which cannot be known whether it be true and in Part is known to be false, all Decency is at an End.

And in a Word, where the Constitution is not a Law to Rulers, when Judges and Powers are set up in manifest Opposition to it—where natural Justice, which condemns no Man without a Crime proved, is disregarded—where a Set of Men, not sworn to act according to Law, and to do Justice, are vested with discretionary Powers, to punish or spare whom they please, I ask, what Constitution, what Law, what Liberty or Property can the People possibly hope for, what Motive can they have to fear, for what Benefit can they expect from an Oath of Allegiance? What great Blessing can those, who may be ruled without, or contrary to Law and the Constitution, expect from their Rulers, and what can those who rule contrary to a Constitution, from which they derive all their Authority, and which they have sworn to support, expect from the People?

I submit it, Gentlemen, whether the Treatment I have received comes within any of these Cases: but as the Gentlemen who were called upon before me, were Prisoners on parole, (which I fear is not to be held sacred) I look upon myself as the very first Victim singled out to feel the Effects of a Power which will greatly affect every Man in this State.

If any Government in its proper Channel may require an Oath of the People, I must yet look upon it as a great Stretch of Power, that no Man shall be permitted to swear, unless he produces two Vouchers, this I conceive equally dishonourable to Government, the Vouchers that are to be presented, and the Person that is to take the Oath.

If a Government cannot acquiesce in the highest Assurance they can receive, an Oath, it marks very strong Diffidence, which is usually the Effect of fear, as that is of something else.

If two Persons vouch for one, and he is to swear notwithstanding, it is plainly treating the Vouchers like Men that can not be credited.

If no Man is to be admitted to swear without Vouchers, it plainly implies a Supposition that he would forswear himself, this I apprehend a most ungenerous insinuation, unworthy of a wise Government, and intolerable to a virtuous People.

In free Governments no Person can be compelled to appear before any but the lawful Judge, and in Case of Refusal and Contempt, may be proceeded against and outlawed. I have been ordered to appear before Judges who have no Existence in our Constitution, under the merest Penalty, not of being proceeded against and outlawed, but of an IMMEDIATE Forfeiture of my Effects, and of being sent to any Goal without Bail or Mainprize.

A portion of a communication to the Chatham County Grand Jury by the Rev. Dr. John Joachim Zubly, the first regular minister of the church. Courtesy of the Georgia Historical Society.

granted 17<sup>th</sup> May 1736

Jonathan Bryan James Owsen  
David Lloyd James Bolton James  
Keller Joseph Gibbons William  
Gibbons Benjamin Farley  
William Wright David Fox  
John and John Fox in Trust  
of a Lot in Savannah for a  
Meeting House  
No.

George the second by the Grace of God of Great Britain France and Ireland King  
defender of the Faith and so forth. It shall to whom these Presents shall come *WELLED*  
KNOW YE That We of our special Grace certain Knowledge and mere Reason  
have given and granted And by these Presents for Us our Heirs and Successors Do give  
and Grant unto Jonathan Bryan and James Owsen David Lloyd James Keller Robert Bolton James  
Keller Joseph Gibbons William Gibbons Benjamin Farley William Wright David  
Fox the younger and John Fox All that Public Lot in the Town of Savannah in  
our Province of Georgia known by the Letter K. and situate in *Deedes* *Ward*  
containing sixty feet in front and one hundred and  
eighty feet in depth which Lot is bounded as in and by the Certificate hereunto annexed may  
more fully appear *TO HAVE AND TO HOLD* the said Public Lot here by  
granted together with all Ways Waters paths privileges and appurtenances  
whatsoever to the same belonging or in any wise appertaining unto the said  
Jonathan Bryan James Owsen David Lloyd Robert Bolton James Keller Joseph Gibbons  
William Gibbons Benjamin Farley William Wright David Fox and John Fox their  
Heirs and Assigns for ever in fee and common Charge *Yielding and paying*  
therefore unto Us our Heirs and Successors yearly and every year one Pepper Corn  
if demanded. *IN WITNESS* whereof We have given under the Great Seal of Great Britain our  
Writing under the Great Seal of our Province of Georgia Witness our Hand and  
Seal the Sixteenth Day of January in the year of our said  
and in the twenty sixth year of our said

Signed by His Excellency the Governor in Council

J. Oglethorpe

John Oglethorpe

A facsimile of the grant of land to trustees in behalf of the  
Presbyterians of Savannah for the purpose of erecting a Meeting  
House within a limit of ~~three~~ years. Used through the courtesy of  
the Georgia Department of Archives and History, Atlanta.



fourth of the tower) is located the pedal and a portion of the great organs, enclosed in a case of pure colonial style. This case fits into the architectural style of that wonderful auditorium so perfectly that someone on seeing it for the first time exclaimed, 'It looks as if it were born with the building!' The simple beauty of the case makes it appeal to every one, but to appreciate it fully, one must go into the gallery and study the delicate lines on the hand carving on the massive Corinthian columns and the mouldings around the dome."

It is most fitting that a beautiful organ should harmonize with a beautiful building. In fact, it may be said that all parts of this place of worship fit together harmoniously to make the completed structure "A thing of beauty."

## A Place Hard to Fill

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BEFORE THE DEATH of Dr. Henry Kollock the Savannah Sabbath School was established. This was in the winter of 1815-16. While the school was not limited to the Independent Presbyterian Church,<sup>1</sup> members of the church were prominent in the organization of the school, or as some writers of church history choose to call it, the re-organization of the Sunday School, as previously stated. The following persons are mentioned in the minutes of the school as those who assisted in organizing it: S. C. Schenk, Josiah Penfield, E. Coppee, T. H. Condry, Mr. Rowson,<sup>2</sup> L. Mason. Seven scholars were present on the first day. In November, 1816, when the Savannah Sabbath School Union Society was formed, the new society immediately extended its patronage toward the school.

On Jan. 21, 1817, the school sent a circular letter to parents and guardians of the children attending the school. Benefits of the school were pointed out in the following sentence from the letter: "But we beg you to remember that while we endeavor to learn them to read as the *means*, the *end* to which we aim is to instruct them in the kingdom of God their Redeemer."

The school exercised very rigid discipline over the pupils. Some remarkable feats of memorizing verses of Scripture resulted from a system of rewards, but expulsion might follow infractions of certain rules. One member "publicly expelled for bad conduct" was later referred to as "Now a worthy member of the Baptist Church." Opposite the name of Thomas Walsh, expelled for bad conduct, may be found the notation: "Now Our City Missionary, May 1828." He had been expelled "in shame and disgrace," but he was later reinstated. He was the one referred to as a member of the Baptist Church.

Lowell Mason was made superintendent of the school at the beginning. He resigned in July, 1817, and was succeeded for the rest of the quarter by Charles McIntire. Lowell Ma-

son was elected again at a meeting of the teachers Nov. 11, 1817.

On Nov. 23, 1818, another circular was sent out from the school. The circular informed parents and guardians that "since the establishment of a free school in our city, the teachers of the Sabbath School devote their time more exclusively to religious instruction of scholars under their care, teaching them not only that they have minds to be informed with useful knowledge, but also souls, the salvation of which deserves the first care, pointing out to them the way to heaven and to God." Since the school was a joint venture of various denominations, the letter called attention to the fact that in religious instruction there were no sectarian views.

On the 8th of March, 1818, an ominous entry in the minutes indicates a new way of punishment. In the language of the minutes, "The Black Book was this day introduced by the superintendent as a mode of punishment." It was on this day that the bell was first used in the school. In his second quarterly report for 1818, the superintendent testified to the efficacy of the Black Book. It was "attended with greater success than any mode of punishment heretofore adopted." Nine Black Book offences were listed.

In the entry for the 16th of January, 1820, is the following information: "In consequence of the late destructive fire (on the 10th instant by which nearly one-third of our city has been destroyed) the school was attended by but few this day—School conducted as usual."

Yellow fever was still a menace to Savannah, and there was an outbreak in 1820. From Oct. 15 to Nov. 19, school had to be closed on account of the ravages of the dreaded disease.

In December, 1821, three copies of the picture of Robert Raikes, originator of the world-wide Sunday School movement, were ordered from London, where they were then being printed or engraved. The school received them Nov. 9, 1822. One was framed and hung in the school room prior to Dec. 14, 1822, for on that date the committee reported that the portrait of Robert Raikes had been framed and placed in the Sunday School room in accordance with the resolutions of the 9th of the preceding month.

To the discussion in the Sunday School minutes about the oil painting of Robert Raikes, John I. Stoddard later contributes the following note: "As the school is now—1884—in possession of an oil painting of Robert Raikes, which has been hanging in the school so long that none of the present



generation remember when it was placed there, it is supposed that it was copied from the 'print received from London in 1822 and hung' in place of that print soon after it was received."

Stoddard gave practically the same information to an inquirer after he had left Savannah for Takoma, D. C., a suburb of Washington. He told how he had found the painting covered with dirt in the rubbish near the organ and had had it cleaned and restored. After that, Stoddard said he had written with red paint in the lower right hand corner of the picture the words, "Robert Raikes, Esqr., the founder of Sunday Schools."<sup>3</sup>

With the death of Dr. Kollock, consideration was given, of course, to finding a successor. Elder John Hunter and the chairman of the board of trustees were selected as a committee to try to locate a suitable man to fill the vacant pulpit. Mrs. Kollock was notified that she would be welcome to occupy the Parsonage House until Dr. Kollock's successor was appointed.

John Hunter was instructed to confer with the Rev. William Capers to ask him to supply the pulpit until a regular minister could be secured. Since Mr. Capers was a Methodist and therefore subject to the authority of his own church, it is not likely that he would have obligated himself in that way. However, he did officiate several times in the church and made himself generally helpful in the emergency. In March, 1820, the trustees learning that "the Rev. Mr. Capers and the Rev. Mr. Wallace being about to retire from this place and in consideration of the useful labors for some time past, Resolved that \$100 be presented to each for traveling expenses."

The Rev. Joseph Wallace had agreed to supply the pulpit for a definite period, and his absence from Savannah as mentioned in the minutes was but temporary. On the 31st of July his contract expired. The trustees voted him \$300 for the quarter and invited him to continue his labors through the summer."<sup>4</sup>

During the latter part of 1820, an extended correspondence was carried on with the Rev. W. W. Phillips of New York. He sympathized with the congregation, but he said he would feel reluctant to take charge of an independent congregation. He also did not wish to give up membership in his particular presbytery.

A unanimous call was sent to Mr. Phillips to become the minister of the Independent Presbyterian Church. Furthermore, he was informed that no objection would be raised if he decided to retain his membership in his presbytery. In

addition, he would be allowed to be absent from the city during the "sickly" season. In spite of the efforts made to induce him to accept the call, he declined to do so.

The church at this time was in financial difficulties on account of putting up the new building dedicated in 1819, and because of making improvements on the property on Market Square. Since debts amounting to \$90,000 had been incurred beyond receipts for sales of pews and rents of church property used for commercial purposes, the trustees resolved to reduce the debts by an assessment of 10 per cent on the pews and a sale of real estate owned by the church and not used for religious purposes.

Lowell Mason, realizing the church was in the throes of money troubles, offered to perform on the organ free of charge until a regular minister could be secured. The church at the time owed him \$650. The trustees accepted Mr. Mason's gracious offer and resolved "that no further expense be incurred except what is necessary to pay a bellows blower."

Efforts were made in January of 1821 to secure the Rev. Mr. Otterson to supply the pulpit until July 1 at a salary of \$125 a month. The first name of Mr. Otterson is not given in the record of his employment; but this was probably James Otterson, who was licensed by the New York Presbytery in 1820. He left the Presbyterian Church and became a member of the Dutch Reformed Church. In 1821 he was called to the united pastorate of the Dutch Reformed Church at Hempstead and Oyster Bay of Long Island, N. Y. In the cash book of the board of trustees of the Independent Presbyterian Church are entries of two payments to the Rev. J. Otterson, both under date of May, 1821. The money was in payment for services of three months at \$125 a month.

The prospects for securing a settled minister were gloomy as late as May, 1821. For the purpose of aiding in the search, a committee consisting of Benjamin Burroughs, Dr. Lemuel Kollock, R. H. Douglas, and William Taylor was appointed. Since all the members of the committee expressed their intention of visiting the middle and Eastern states during the summer, they were instructed to be on the lookout for an acceptable minister. A salary not to exceed \$3,500 was proposed, together with the minister's expenses for removal to Savannah.

Correspondence was held with several ministers who had been suggested, but the pulpit was not filled without considerable delay. In December, 1821, the Rev. Daniel Baker<sup>5</sup> was proposed. A vote was taken on him, and he was elected, but by a very small majority. Apparently, Mr. Baker was

sensitive about the opposition as indicated by the vote, and he declined the call. About the same time he accepted the call to the Second Presbyterian Church in Washington, D. C. The church was a new one, and the salary offered was much smaller than the one offered in Savannah.

There were members who were not satisfied with the vote on Mr. Baker, and so they made a canvass of the congregation. The special canvass produced much better results, and the call was repeated. Again Baker declined, as by this time he had already accepted the call to Washington.

Toward the end of 1821, letters were received from the Rev. Shepard K. Kollock and another minister, recommending the Rev. W. D. Snodgrass of Fayetteville, N. C. A letter was immediately sent to Mr. Snodgrass and \$100 for expenses to come to Savannah and preach.

On the 28th of January, 1822, a congregational meeting decided unanimously to call the Rev. W. D. Snodgrass at a salary of \$2,500 a year. He was notified that in case of his acceptance, he would be given a leave of absence during the "sickly months on his requesting it."

In a letter to Dr. John Cumming and O. Sturges, Mr. Snodgrass accepted the invitation to the pulpit. He said he was influenced principally by the unanimity of the call. Mr. Snodgrass was in the city at the time, but he went back to Fayetteville to settle his affairs there. In the meantime the pulpit was supplied by the Rev. David Magie of Elizabethtown, N. J. Mr. Magie was spending the winter in Savannah. W. D. Snodgrass entered upon his ministry in Savannah in the spring of 1822 and was paid his first quarter's salary of \$625 on March 25. He remained until June, 1823, when he accepted a call to the Murray Hill Presbyterian Church in New York City.

In the same month that Mr. Snodgrass decided to leave the Independent Presbyterian Church, a call was dispatched to the Rev. Shepard K. Kollock, brother of Dr. Henry Kollock. The Rev. Shepard K. Kollock was then holding the professorship of rhetoric and logic in the University of North Carolina. Although he declined the call, he did later go back into the active ministry.

Dr. John Cumming, Benjamin Burroughs, and Alexander Telfair were then appointed as a committee to call a minister. They approached the Rev. David Magie of Elizabethtown, N. J., and the Rev. William A. MacDowall of Morristown, N. J. Both had preached in the church and were well known to the congregation. Neither accepted the call, and an invitation was given next to the Rev. Samuel B. How of New



Brunswick, N. J. He accepted the call and arrived in Savannah in November of the same year. The Rev. Samuel B. How, D. D., stayed in charge until 1827, the longest period any minister had served the church since the death of Dr. Kollock.

While Dr. How was the minister, Lowell Mason did some of his most notable work in hymnology. One of his best known compositions, *From Greenland's Icy Mountains*, was composed and first sung in 1824. He set the music to a poem by Bishop Reginald Heber. It was suggested by Miss Mary W. Howard, to whom Mason dedicated the composition.<sup>6</sup>

At the meeting of the teachers on Saturday evening, Nov. 30, 1822, Lowell Mason announced that a new Sabbath School was about to be established with the Episcopal Church. Not counting Savannah, there was a school each at Augusta, Darien, Milledgeville, St. Mary's, and White Bluff.

Circulars were sent to every city and village in the state urging the establishment of schools. The patronage of the Savannah school was promised. Several schools were established, including a Roman Catholic one which was organized in Savannah in May, 1823.

In September, 1823, a branch school was opened in Yamacraw with six of the teachers from the school of the Presbyterian Church<sup>7</sup> and seventeen scholars from the neighborhood. This school was permitted to elect its own officers and make its own rules.

In 1827 and before Dr. How had left the church, several members petitioned to be dismissed, "believing," as they wrote in their letter, "that the interests of the Redeemer's Kingdom would be promoted by the establishment of a Presbyterian church in this city." The signers of the petition were George G. Faries, Lowell Mason, Edward Coppee, and Joseph Cumming.<sup>8</sup> They were dismissed as requested, and with others petitioned the Presbytery of Georgia to be constituted a church in connection with the Presbyterian Church in the United States. Their request to the presbytery was granted, and they, together with several others, were organized on June 6, 1827, under the name of the First Presbyterian Church of Savannah.<sup>9</sup>

Lowell Mason left Savannah for Boston, Mass., later in the year. He did not have the time to become active in the new church he had helped organize, and Joseph Cumming became superintendent of the new Sunday School. As early as 1829 Dr. Joseph Stiles was the minister of the First Presbyterian Church.

Miss Lucy Spellman followed Lowell Mason as organist of

the Independent Presbyterian Church. Her salary was set at \$100 a year, afterward increased to \$200 a year. Miss Spellman remained the church organist until May, 1848.

The meeting place of the new church for some time was upstairs in the Lyceum Hall at the southwest corner of Bull and Broughton Streets. The building was finally demolished to make way for the present edifice occupied by McCrory's Five- and Ten-Cent Store. The building has been owned by the Independent Presbyterian Church since the death of Miss Mary Telfair, who left it to the church in her will.

Perhaps the most significant extension activity in which the church had a part in Dr. How's ministry was Sabbath School organization among the Negroes. According to a sketch in an old minute book in the archives of the church, an idea originated in the "Brotherly Society" to open Sabbath Schools at the same time at the east and west ends of Savannah.

The Sabbath School of the First African Baptist Church was organized in 1826 or 1827 by John N. Lewis, George W. Coe, James Barr, Joseph Cumming, Lowell Mason, Dr. Edward Coppee, George Faries, and others.

The earliest extant minute book starts its record with the meeting of Sept. 15, 1833. Preceding that is a sketch of the early history of the Sabbath School of the First African Baptist Church. The minute book, according to the legend on the back of the book is a record "From 1826—the date of its organization To Dec. 27, 1835." That is probably correct, as Lowell Mason, one of the founders, withdrew from the Independent Presbyterian Church in 1827 to aid in organizing the church now known as the First Presbyterian Church. Mason did not remain long in Savannah after that, but returned to New England. These crowded events of his final days in Savannah indicate that his work with the Negro Sabbath School was at a time of lesser pressure.

When the schools were set up, George W. Coe was appointed superintendent of the school at the east end, while Joseph Cumming was made superintendent at the west end. The school under Mr. Cumming was eventually discontinued, but the one under Mr. Coe prospered.

In 1830 the school was organized upon the Infant School plan in order to cut down on the number of teachers. After the school had been organized on the Infant School plan, but few teachers were considered necessary and so all retired except George W. Coe, George W. Hunter, William Bee, Jane Bayard, Mary W. Howard, Ann Lawrence, Jane Robinson, and Sarah Glen. The school under Mr. Cumming was discon-

tinued. Miss George Ann Houstoun was placed in charge of the Infant Department. In the minutes of almost every meeting before the change was made back to the old plan is some such entry as follows: "Miss George Ann Houstoun as usual taught the Infant Department." This type of entry applied very regularly to Miss George Ann Houstoun; but when she was absent, and then only on account of illness, her sister, Miss Eliza Houstoun, would have charge of the Infant Department.

One of the prominent women teachers was Miss Mary W. Howard. In 1833, when Miss Howard became the wife of the Rev. Francis R. Goulding, her withdrawal from the school inspired the following entry in the minute book: "Miss Mary W. Howard, being now the wife of the Rev. Francis R. Goulding, has left our school and gone to bestow her valuable labours in this good cause elsewhere." As Mrs. Francis R. Goulding she visited the school as late as 1837. Two other women who taught in the school were Miss Jane Bayard and Miss Margaret Bayard. Miss Jane Bayard married the Rev. J. Leighton Wilson, a missionary to Africa. Miss Margaret Bayard became the wife of the Rev. James Reed Eckard, a missionary to Ceylon.

Two minute books of the school are in the possession of the Independent Presbyterian Church. As has been noted, the first one covers the period from 1826 to 1835, inclusive. The second one carries on the record from Jan. 3, 1836 to Nov. 10, 1839. There is a third record book, a roster labeled, "Colored Sunday School of the Independent Presbyterian Church—List of Scholars 1844."

There is no available record to show just when the school was turned over to the Negroes, but it has doubtless carried on continuously since its organization. As an all-Negro Sunday School it became the regular Sunday School<sup>10</sup> of the First African Baptist Church.

Dr. Samuel B. How resigned in 1827. John I. Stoddard says in his *History*: "After Dr. How left the church, Rev. Wm. Ford and Rev. Mr. White preached until 1828." The records of the church are not clear on this point, nor does Stoddard give the Rev. Mr. White's first name. There was a Rev. George White active in Savannah at that time. He was an educator as well as a clergyman. In 1826 he was elected principal of Chatham Academy. At other times he conducted his own school. It was quite apparent that he was acquainted with the Rev. Dr. Samuel B. How, as Dr. How at one time served on the board of trustees of his school. Undoubtedly he did preach occasionally in the Independent Presbyterian



Church, although he was not a Presbyterian. His parents were Methodists, but he preferred the Episcopal Church. In his own book, *Historical Collections of Georgia*, he acknowledges the Rev. Dr. Willard Preston as the source of his information about the Independent Presbyterian Church and mentions the ministers of the church from the beginning and through the period when he is supposed to have occupied the pulpit. White's name is not included in the list printed in the account.

John I. Stoddard refers in his book to the old bell of the church as follows: "On the 31st day of January, 1828, the old bell of the church being cracked, it was decided to recast it, and for the purpose of defraying the expense, as well as to increase its size, Benjamin Burroughs,<sup>11</sup> William Gaston,<sup>12</sup> and Norman Wallace contributed \$200 each, provided the same is conveyed in trust for the congregation and never be subject to the debts of the Church." This bell was still in use at the time of the publication of Stoddard's History in 1882.

Dr. How, who left the Independent Presbyterian Church in 1827, went back to the East, and in 1885 he was pastor of the First Reformed Dutch Church in New Brunswick, N. J. When a communication came from a North Carolina classis, that is, a governing body consisting of the ministers and representative elders of a district, requesting affiliation with the New Jersey Synod, a controversy arose. Objection was made that to receive the classis would endanger the peace of the church, and furthermore, that slaveholding is sinful and the church should not have communication with slaveholders. The upshot was that a resolution was proposed to ask the North Carolina classis to withdraw its request. When the resolution was placed before the Synod, the Rev. Samuel B. How, a former minister of the Independent Presbyterian Church, delivered a long address entitled, "Slave-holding Not Sinful." In upholding his position he presented arguments both from the Old Testament and the New Testament. Dr. How's address, published in pamphlet form, was answered by John Van Dyke, Esq., in "A Reply to the Argument of the Rev. Dr. How." This, in turn brought forth a reply by Henry K. How, Dr. Samuel B. How's son. Dr. How's viewpoint had doubtless been formed to some extent by his several years of residence in the South.

After being without a stated minister for more than a year, the Independent Presbyterian Church was destined in 1828 to secure a man who had already been called to its pulpit without success twice before.

## CHAPTER VII

# *A Friend of Presidents*

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THE REV. DANIEL BAKER was a minister of varied talents and a man with a capacity for varied friendships. In the truest sense of the word he was a product of the old Midway Congregational Church near Savannah and perhaps illustrates as well as anyone else the process by which that old church has in a very remarkable way touched the life of the nation.

Daniel Baker was born in the Midway settlement in Liberty County on the 17th of August, 1791. His parents were members of the Congregational Church. His father, William Baker, and his grandfather of the same name were for many years deacons of Midway Church.

Daniel Baker's father was married three times. He was the youngest child of the first marriage.<sup>1</sup>

Daniel Baker's first association with Savannah came about through his brother, who helped him get a job in the city in a dry goods and grocery store. During his stay in Savannah, Baker attended the Independent Presbyterian Church and was much impressed by the preaching of Dr. Henry Kollock.

Baker decided to prepare for the Presbyterian ministry and went on a scholarship to Hampden-Sidney College in Virginia. The War of 1812 could have interfered with his program, especially since he had expressed his willingness to enter the military service. However, he was not required to break the continuity of his educational training and was graduated from Princeton University in 1815.

In October, 1816, when Baker had decided on a visit to friends and relatives in Liberty County, he came through Savannah and called on Dr. Kollock. Dr. Kollock invited him to preach that night, which he did. Later he preached a second time at the invitation of Dr. Kollock<sup>2</sup> after he had paid preaching visits to several other places.

By the time of the death of Dr. Kollock the congregation

had become fairly well acquainted with Daniel Baker. When it came to the selection of a new minister, Baker's name was placed before the congregation. The vote taken was too close to suit Baker, and so he declined, even though a majority voted for him. He then received a call from the Second Presbyterian Church in Washington, D. C., a new church, and at a smaller salary than had been offered him in Savannah.<sup>3</sup>

After the vote on Mr. Baker had been taken in the congregation of the Independent Presbyterian Church and Mr. Baker had declined the call, some of his friends decided to canvass the membership, as they thought the vote was not representative. Their efforts revealed a more favorable attitude, and the call was renewed. However, in 1821 Mr. Baker accepted the call to Washington.

In his new church Mr. Baker drew some prominent figures to his congregation.<sup>4</sup> After he received another call from the Independent Presbyterian Church of Savannah and accepted it, dissension grew in the Second Presbyterian Church of Washington. A famous scandal of the time added its part in disrupting the church.<sup>5</sup>

Baker entered upon his duties with the Independent Presbyterian Church of Savannah in 1828. On May 12 of the same year he wrote a letter to James Handy, one of the elders of his old church in Washington. In it he reported: "My congregation is the largest in Savannah and embraces a great portion of the wealth and intelligence of the city . . . Our prayer meetings are crowded. I have a very flourishing Female Bible Class." To the same friend he wrote on May 28, 1829: "We are about opening an infant school in this city under most encouraging auspices, eighteen gentlemen to assume responsibility of \$50 each." This apparently was something on a smaller scale like the present day school of the church.

After Baker had become comfortably settled in his new charge in Savannah and it had become necessary to secure a successor to the Rev. J. N. Campbell in the Second Presbyterian Church, an effort was made by that church to lure him back to Washington. On Sept. 30, 1830, Andrew Jackson, then President of the United States, wrote to James Handy, evidently chairman of the pulpit committee:

"Sir—I take pleasure in acknowledging the receipt of your letter of yesterday, as it affords me an opportunity of expressing my concurrence with the result of the election in the Second Presbyterian Church, to supply the place of Mr. Campbell. I have great confidence in the piety and zeal of Mr. Baker, and had I been present when he was put in nomina-



tion would have voted for him.

"I am, very respectfully, your obedient servant."

Another letter in the effort to persuade Baker to return to Washington was from John Quincy Adams in Quincy, Mass. The letter, dated Oct. 16, 1830, was also addressed to Mr. Handy. Mr. Adams wrote:

"Dear Sir—I have received your letter of the 27th ultimo, communicating to me the proceedings of the Second Presbyterian Church at Washington, consequent upon the departure of their late pastor, the Rev. Mr. Campbell.

"I very readily comply with your request, in the assurance of my cordial approbation of the re-election of their former pastor, Rev. Daniel Baker, for whom if I had been present, my vote would have been cheerfully given.

"Accept the assurance of my best respects and fervent good wishes for the prosperity of the church.

"From your assured friend."

The efforts made to entice Baker to return to Washington were not successful. He had other ideas in mind. In due time they were to come to fruition and enable him to make a remarkable and significant contribution to the educational and religious life of Texas.

While Baker was still the minister of the Independent Presbyterian Church, he conducted at least two successful revivals away from Savannah. One was in Beaufort, S. C.,<sup>6</sup> where he labored for "ten unwearied days" and ministered to an overflowing church. Another was in Grahamville in the same state, where, as an Episcopal rector wrote, "The duellist threw away his pistols, the infidel believed in Christ, violent feuds were forgotten, and the power of the gospel confessed."

The revivals Daniel Baker conducted before he left the Independent Presbyterian Church pointed toward his future activities. He determined to become an evangelist, and for that reason he resigned his charge in Savannah. In 1831 he preached his farewell sermon in the Independent Presbyterian Church, and, in his own words he preached "to a full house, although the weather was very unfavorable."

After he had left Savannah and before he had gone to Texas, Baker participated in several revivals. He also accepted calls to three or four churches. In these activities he was receiving valuable training for his future career.

Finally when Daniel Baker decided definitely to go to Texas and started on his way,<sup>7</sup> he carried with him a letter of introduction from Andrew Jackson to Gen. Sam Houston, the third of his presidential friends. Houston was made the

first President of the Republic of Texas in 1836.

Baker ranged far from Texas before he reached that state.<sup>8</sup> When he felt the urge too strong to do otherwise, he started on his way to Texas. On his way out of Memphis he became acquainted with a Roman Catholic priest and got into a friendly argument with him. They became somewhat intimate, but neither could make a very great impression on the other in the matters of religious belief.

Because of the pride which both the old Midway Congregational Church and the Independent Presbyterian Church, as well as his numerous friends in Washington, took in Daniel Baker, it is worth considering his activities in Texas. Baker completed a mission in Texas in 1840, and in 1849 he went to Texas again. Later he succeeded in his efforts to establish a college. The Presbytery of Brazos favored the idea, and some money was subscribed "for the erection and support of a college by the Presbyterian Church at or within a mile of Huntsville, Texas, to be called Baker College."

Baker at least twice declined the honor of having the college named after him. Instead, it was named after Stephen F. Austin, the great Texas pioneer. Baker was made permanent general agent of the college with a salary of \$1,000 a year.<sup>9</sup> He was a successful money raiser, but he was later persuaded to serve for a time as president of the college. However, he felt he could do the college more good as financial agent, and so he went back to the work of that office. The college was later moved to Sherman.

It was about this time that Lafayette College of eastern Pennsylvania, conferred on Daniel Baker the honorary degree of D.D. At first he thought it would seem too ostentatious to accept the degree, and then he decided there would be just as much ostentation in refusing the title as in accepting it.

Baker did not cut himself entirely loose from the Independent Presbyterian Church of Savannah, except in an official capacity. In November, 1850, he paid a sentimental visit to Savannah and was accorded a great welcome. From Savannah he wrote to his daughter: "I have been here about ten days and almost overwhelmed with kindness. People here come out in crowds. Last night, I am told, more than a hundred had to go away, not being able to find seats. You may expect your old father to kiss you in about twelve days from this time. D. B."

Baker did not give up his preaching altogether. His sermons preached here and there attracted hearers from various religious groups. In addition to members of various Protestant denominations, several Roman Catholics and Jews attend-

ed his meetings.

In 1852 Dr. Baker was again in the section of his early ministry on the third tour for his college in Texas. As an eye witness of the meetings at this period, said, "The churches in Harmony Presbytery have been recently blessed with very unusual revivals of religion . . . Dr. Baker, of Texas, the well-known veteran—venerable, both for his silvered locks, and for many single instances, in years past, in which God has blessed his labours—has been among us, and has again witnessed the very marked seal of the Spirit on his preaching."

Dr. Baker died in 1857 when he was in his 76th year. He was considered a man of such great eminence and value in Texas that the news of his death was announced on the floor of the Texas legislature. The legislator conveying the sad news to that body said that as a general thing he opposed the obtrusion of private grief on the house to the interruption of business, "but," he continued, "I consider the death of Dr. Baker a public calamity. He is justly entitled to the claim and rank of one of Texas' benefactors."

In his last days a heart ailment produced difficulty in breathing. He had no fear of death; and once when he had asked his son to pray for God's presence, his son prayed for the recovery of his father. This brought a rebuke from Dr. Baker, who said, "I asked you to pray for the presence of God with me, not for my recovery." When he was having difficulty in breathing on Dec. 10, the last day of his life, he summoned enough strength to say to his son, "If I should die, I want this epitaph carved on my tomb, 'Here lies Daniel Baker, Preacher of the Gospel, A Sinner Saved by Grace'." Then with waning strength, he added, "Remember, 'A Sinner Saved by Grace'."

Dr. Baker was a man of great simplicity of character and unquestioned sincerity. His unswerving faith and ardent zeal drew men to him. Many ministers of the gospel acknowledged him as their spiritual father. He was a friend of Presidents, but he never lost the common touch. His influence will not soon fade. His work in his native state helped prepare him for his many years of fruitful endeavor in Texas. Although his name was not given to the college he helped to found in Texas and to which he gave so many years of toil, his name was honored in Daniel Baker College, founded in 1889 in Brownwood, Tex., but which has since gone out of existence. Although his stay with the Independent Presbyterian Church was shorter than that of many other ministers who occupied the pulpit of the church, Dr. Baker is held in honored memory as one of its outstanding ministers.



## *Duty's Faithful Child*

*"I press thee to my heart as Duty's faithful child."  
Amos Bronson Alcott: Sonnet to Louisa May Alcott*

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TO CALL THE REV. WILLARD PRESTON "Duty's faithful child" does not involve, even by inference, the slightest disparagement of any of the other ministers who have served the Independent Presbyterian Church throughout its existence of more than two centuries. It but emphasizes the unswerving devotion of a dedicated servant of his Master.

When it is realized that a man had sought the climate of the South to try to conserve his failing health, and then had chosen a course that could easily have led to the sacrifice of life itself, the quiet but determined action of such a man partakes of the heroic. In the deadly yellow fever epidemic that swept over Savannah in 1854 Preston did not seek safety in flight, as he could well have done without blame, but he stayed where he thought duty called him. This phase is discussed at greater length later in the chapter.

Preston, who succeeded Dr. Daniel Baker as minister of the Independent Presbyterian Church, was born at Axbridge, Mass., May 29, 1785, the next to the youngest of twelve children of six sons and six daughters. His father was a farmer.

After preparation for college at Northbridge, Mass., he entered Brown University in Providence, R. I. He had a great love of music and possessed a fine voice. He also developed great skill in playing the violoncello. He was graduated with high honors in September, 1806, and looked forward to law as a profession.

Following his graduation from Brown, young Preston entered the law office of Sylvanus Backus of Pomfret, Conn. However, his growing interest in religion was to turn him from a career in law.

In the spring of 1807 he went to New Brunswick, N. J.,

as teacher in a select school for young ladies. On the 3rd of May of that year he made his first public profession of religion and united with the Dutch Reformed Church.

Preston had acquired a new outlook by this time and had determined upon a new course of action. He began to study theology with the Rev. Ira Condit, D.D., pastor of the church he had joined. He continued his studies under the Rev. Samuel Stearnes of Bedford, Mass. Stearnes presented him to the Andover Association for licensure. He was received into the ministry, and as his first charge he accepted a church in Hallowell, Me. In Hallowell he made a very good impression.

In 1808 Preston visited a sister in Vermont. While he was in that state, he was invited to supply the pulpit of the Calvinistic Congregational Church in Burlington. Later he received a call from the church, but he declined it. On account of his feeble health he was then considering the idea of seeking a milder climate.

For a time in 1809 Preston preached to destitute churches in New Jersey and then went to Philadelphia, where he preached under the guidance of Dr. Ashbel Green. The following winter he went to Virginia and served as tutor in the families of the Hon. John Taliaferro and the Hon. James M. Garnet. In Virginia he preached in an Episcopal church. Although the congregation was small, it was one of high intellectual quality. John Randolph and Judge Samuel L. Southard sometimes attended the church. During his residence in Virginia, Preston acquired a liking for the South.

Preston returned to New England in 1811 and was married at Northbridge, Mass., to Miss Lucy Maria Baker, fourth daughter of Joseph Baker, M.D., of Brooklyn, Conn., and Lucy Devotion. Lucy Devotion was a descendant of Puritans on her father's side and of Huguenots on her mother's. Nine children were born to Preston and his wife. Seven of them survived their father.

It was not long after his marriage that Preston accepted a call to the Congregational Church at St. Albans, Vt. Again he felt the necessity of fleeing from the severity of the climate. Accordingly, in September, 1816, he gave up his charge in Vermont. In the following year he accepted a call to the Pacific Congregational Church in Providence, R. I., but in 1821 he was dismissed at his own request.

Preston did not immediately go to a milder climate, for in August of the next year he took charge of the Calvinistic Congregational Church in Burlington, Vt. This was a return to a church he had served once before. He accepted the call

when the former minister had become president of Vermont University. When the former minister, the Rev. Daniel Haskell, became incapacitated and had to give up the presidency of the University, Preston was asked to take his place. He accepted the appointment and entered upon his duties in April, 1825.<sup>1</sup>

Little is known of Preston's ability as a college president. He served but a short time as president of the University, as he resigned in 1826. One of the presidents in a review of his predecessors, says in a "Historical Sketch": "Dr. Preston was connected with the college for so short a time that little can be said respecting his actual or prospective influence. He was a man remarkable for his gentlemanly and elegant bearing, of simple, genial, and artistic tastes; and in the discharge of his public duties, secured at once the love and admiration of students and others."

In the fall of 1826, Dr. Preston went back to Philadelphia, but with no stated charge. He supplied vacant pulpits as his health would permit.

Dr. Preston's health became steadily worse. In the winter of 1828-9 his physician and other of his friends strongly advised that he try again the climate of the South. He acquiesced and in March, 1829, sailed for Savannah, arriving on the 2nd of April. During a short stay in Savannah he became acquainted with Dr. Daniel Baker, then serving the Independent Presbyterian Church. He also became acquainted with several elders of the church. Later he left for the interior of the state.

In the fall of 1829, he was invited to Milledgeville to supply the pulpit of the Presbyterian church there and to take charge of a co-educational academy. He accepted on a temporary basis, his family having joined him in the meantime. In the latter part of 1830 he went to Madison, where he assumed charge of both a church and a co-educational school.

In the latter days of Dr. Baker's ministry the session in December, 1829, decided to have a history of the church prepared. Dr. John Cumming agreed to write it. Moses Cleland and Benjamin Burroughs<sup>2</sup> were appointed to serve with him on the committee. In December, 1831, the session asked Dr. Cumming and Mr. Burroughs to continue the history up to date. No mention is made of Moses Cleland in the second entry about the history. However, all three names of the committee as originally named are written in pencil at the end of the work. Also at the end is the penciled notation "Jan. 1, '832," which doubtless indicates the date of the completion



of the work.

In the fall of 1831 Dr. Preston received an invitation to visit the Independent Presbyterian Church of Savannah. He accepted the invitation with the understanding that a call might result if he and the congregation were mutually satisfied. He preached his first sermon in the church Dec. 25, 1831. On the 14th of January, 1832, on motion of W. W. Gordon, one of the trustees, he received from the congregation a unanimous call. His official connection with the church began in the same month. He thereupon entered a relationship which was maintained with satisfaction on both sides for almost a quarter of a century.

Dr. Preston showed an interest not only in his church but in the affairs of the community. His labors in the church consisted of three public services on Sunday, the delivery of a weekly lecture, and holding a weekly prayer meeting. During the summer one of his Sunday services would be omitted. The churches of all denominations generally allowed their ministers to leave the city during the "sickly season" in the late summer and early fall. Dr. Preston seldom took advantage of a summer vacation. For seven years he never left the city at all except for an occasional service in another pulpit. Once after he had asked for a leave and it had been granted, he decided not to take it, as he thought too many ministers would have been absent from the city at the same time.

He was glad to welcome to his church other worshipers besides those of his own congregation. In 1832 application was made for seats in the gallery for the United States soldiers stationed in Savannah. The Independent Presbyterian Church was the only church in the city with proper facilities to take care of them. The session was agreeable to the idea and voted to grant the request, subject to the consent of the trustees.

In May, 1834, the session requested Judge William Law and Dr. Preston to draw up a code of laws and rules of discipline, "adapted to the principles of Independency, on which this church is established. Many cases of discipline had come up for disposal, and the session felt the necessity of a code for guidance."

It was in 1838 that a great tragedy involving a number of the members of the church occurred. In the session book of minutes for June of that year is a note under the heading AWFUL DISASTER!!! The tragic occurrence was the sinking of the Steam Packet Pulaski off the North Carolina coast on a trip to Baltimore.<sup>3</sup>

The broad sympathy which Dr. Preston had for the tortured and afflicted of other races and religion caused him to evince concern about the mistreatment of Jews in Damascus.<sup>4</sup> When a meeting was held, R. M. Charlton, mayor of the city was, on motion of M. H. McAllister, called to the chair, and Dr. William A. Caruthers, a practising physician and novelist, was elected secretary. Although Dr. Preston was not present, he sent a letter and asked that it be read at the meeting. In his letter, which was read at the meeting, Dr. Preston expressed his regret that circumstances prevented his being present to unite with his fellow citizens in the "public expression of sympathy with the sufferers of Damascus," and in "condemnation and rebuke of the cruel and barbarous persecution." The meeting further went on record as asking the mayor to urge our government to try to obtain a fair trial for any accused persons and strive to bring about the abandonment of torture.<sup>5</sup>

Certain special rules governing the membership of the church had come to be considered of doubtful value. John I. Stoddard at a meeting of the session Feb. 27, 1844, proposed that the special rules be repealed but that the session was not to be understood as countenancing any of the sins mentioned. G. B. Cumming proposed that "no pledge should be required for church membership of non-conformity to certain worldly practices to the exclusion of others equally repugnant to Christian character and conduct, since by implication a license to indulge in unenumerated practices might be claimed." A vote on Stoddard's resolution was 5 to 1, and the moderator was directed to notify the congregation.

The flagstone paving on Bull Street and Oglethorpe Avenue (originally South Broad Street) was not done all at once.<sup>6</sup> In March of 1846, bids were submitted by various contractors. J. E. Walker and Bros. offered to do the specified paving in front of the church and around the lecture room at 20 cents a square foot and the curbing at 23 cents a foot. Amos Scudder made a bid to do the work at 22 cents a foot for flagstone and curbing. Although the bid of J. E. Walker & Bros. was the lowest bid received, the trustees gave the contract to Amos Scudder in consideration of his liberal donation of \$100 toward the repairs of the church.

Dr. Preston suffered a great deal from illness, and when the trustees met at the counting house of the chairman July 14, 1851, the chairman, Francis S. Sorrel read a letter from the minister. In his letter Dr. Preston said "it is deemed desirable that I should intermit my ministerial labors after the

next Sabbath, until the commencement of the cool season (or the latter part of October)." At a joint meeting of the trustees and the session the next day, the request was granted. The generous offer of the Rev. C. W. Rogers to supply the pulpit and perform the parochial duties without expense to the congregation was accepted. The trustees, acting in a body, also voted to add \$300 to Dr. Preston's quarterly salary payable in October.

The question of "warming" the church was becoming acute. A committee pointed out to the trustees that many invalids could not attend church during the winter on account of the cold and damp air of the auditorium. The committee appealed to the trustees "to take the necessary steps to have the church warmed according to the latest and most approved plan." In mid-February, 1852, the committee asked for and received more time to study the problem. It was not until 1854 that the matter was concluded.

In January fifty-six ladies addressed a letter to the trustees complaining that many members of the congregation as well as invalid strangers were obliged to stay away from church on cold days and urged the trustees to have a furnace installed. The trustees answered the letter and pointed out their objections to the installation of a furnace. They said a furnace would require great care, and that because of the size there would be trouble in heating the building when most needed. Also it was argued that on but few Sundays during the winter would it be necessary to warm the church. Besides, the trustees said, the danger of fire would be increased by the installation of a furnace. Although the trustees thought it unwise to install the furnace, they agreed to do so. At the same time the trustees adopted a resolution for the introduction of gas lighting into the building. Charles Green, one of the trustees, was appointed chairman to carry out the resolution.

Located as it was, a large number of citizens directed attention to the steeple of the church on account of the "height and central location as a fit place for the establishment of a new city clock and its accompaniment of an alarm station." The trustees were favorable to the idea and passed a resolution in 1851 to allow the city authorities to install the clock and use the steeple as an alarm station "providing none of the rights or interests of the corporation be infringed upon by the officers of the city which might be delegated to attend to either the clock or the watch-station."

On July 7, 1852, the iron railing around the lecture room



was ordered paid for. Some of the iron fences have been scattered far and wide.<sup>7</sup>

*The Savannah Morning News* of Oct. 16, 1852, published an account of the intention to open Laurel Grove Cemetery and expressed the hope that citizens with relatives buried in the old cemetery<sup>8</sup> would remove the remains to Laurel Grove. On Nov. 11 the newspapers carried the story of the dedication of the cemetery the day before. The city council also authorized the publication of a pamphlet of the ceremonies. In the pamphlet are the opening prayer by Dr. Willard Preston, a poem by the Hon. Robert M. Charlton, the address by Gen. H. R. Jackson, and the ordinances for regulating and governing the cemetery.

The Rev. C. W. Rogers, who had been substituting for Dr. Preston, had proved satisfactory to the congregation, and the trustees wished to do something to show the gratitude of the people to him, as he had not wished to take a salary. It was decided to procure a handsome family Bible to present to him. He was informed of this and wrote a letter of thanks before the Bible had been delivered. Charles Green had been asked to secure a Bible in England; and on Nov. 11, 1852, he exhibited the book to the trustees, together with a bill for \$60.83. The bill was approved and ordered paid.

Miss Mary Telfair and several other ladies presented a petition to the trustees in May of 1853 asking for the use of the "vacant space from the brick wall to Whitaker Street and from West South Broad Street to the lane in the rear to erect a substantial and commodious dwelling to be used as a Parsonage." The trustees gave the ladies permission to use 60x90 feet of the vacant lot for the purposes stated. The lot is the one on which the Sunday School now stands. Early in the next year plans for the parsonage were approved, and the trustees sent "Cordial wishes to the ladies in the formidable task of providing means for the completion of the project."

The ladies who had undertaken to build the parsonage ran into difficulties. In June they asked the trustees to take the building in its unfinished state and complete it. The ladies had complained that the contractors had not followed the specifications of the contract. The ladies consequently became involved in a law suit, and the trustees agreed to take the contract off their hands.

The hurricane on the 8th of September, 1854, did considerable damage to the church. In the storm the organ was damaged so badly that it became necessary to replace it. The trustees lost no time in planning for a new instrument. The dam-

aged organ was the one presided over by Lowell Mason while he was organist of the church. The new organ cost \$6,000, and \$400 was allowed for the old one. Although the old case was very beautiful and was suggested as the case for the new instrument, this brought serious objection, and so the plan was abandoned.

After the builders had taken in the old organ, they found it could be rebuilt and made usable. This they proceeded to have done and sold it to the Roman Catholic Cathedral of St. John the Baptist. The organ continued in use until it was destroyed in the burning of the Cathedral in 1898.

One of the worst yellow fever epidemics in the history of Savannah occurred in 1854. Dr. Preston, who had suffered from ill health a great deal throughout his life and who had come to the South on account of his health, might have been expected to leave at the first opportunity. This he refused to do, although members of his congregation urged him to seek safety in flight. As he said in one of his letters, "If the entreaties of friends could have influenced me, I would long since have left the city . . . I may, indeed, be the next victim, but I have no more fears than if usual health prevailed. If I die, may it be the faithful discharge of my duty; and it is my duty to remain with the sick, the dying, and the afflicted."

Dr. Preston did not spare himself in his efforts to serve those who needed him. In one of his letters he wrote, "I have visited today some twenty families, ministering in different ways to their necessities and comfort. Often with the sick and dying till after midnight and then return to my solitary room for rest, but scarcely for repose."

The valiant minister did not escape the disease. After he had contracted it, he lingered between life and death for several days. Eventually he recovered, but his almost fatal illness left him for months in a languid state. In December the trustees announced that Dr. Preston, because of his recent illness, would not be able to preach for some weeks. Because of his impaired health, he was granted a leave of absence. After he had traveled for a time, he returned to the city much improved and rested.<sup>9</sup>

Several physicians lost their lives in the epidemic. City Council resolved to erect a monument to commemorate their heroism, and the *Savannah Morning News* expressed the hope that a monument to honor their devoted service would be erected in one of the public squares.

The year 1854 had been a disastrous one, not only for the church, but for the whole city. The following year was more

peaceful.<sup>10</sup>

Dr. Preston was never a man to dodge the arduous duties which sometimes piled upon him, nor did he try to avoid difficult situations. Since yellow fever had left him in such a weakened condition, he took occasion in May of 1855 to write to the session to say that truth required him to deny the rumor that he had declined the offer of an assistant, although his people thought he should have one. Dr. Preston said that only one individual had ever mentioned the matter to him and that he had expressed his *entire* willingness and even *desire* of an assistant if his people wished to have such an arrangement.

As a preacher, Dr. Preston was not an advocate of sensationalism or dramatics in the pulpit. He did not look upon the Gospel as material for diversion but for the regeneration of life. His delivery was calm and dignified. His earnestness of manner made a strong impression upon his hearers and caused them to respect and love him. He was always courteous and cheerful and gifted with a playful sense of humor.

On Sunday, April 20, 1856, Dr. Preston preached on the text from Isaiah 38:1—"Set thine house in order; for thou shalt die, and not live." Saturday of that week he rose, apparently in good health. He made some calls and attended a meeting of the Georgia Baptist Convention then in session in Savannah. In the afternoon he entertained some visitors and was in his usual cheerful spirits. After his guests had left, he was suddenly seized with a paralysis of the heart about 7 P.M. He was at once carried to his bed, and after a short and painful struggle he died in the 72nd year of his life.

The whole city mourned his passing. It seemed that every family in the community felt a personal loss. His funeral on Monday, April 28, brought a throng that overflowed the building. There was even a large crowd standing outside during the service. Six ministers participated. A Charleston, S. C., minister, the Rev. T. P. Tustin, formerly of the Second Baptist Church of Savannah, preached the funeral sermon.

Dr. Preston was sincerely devoted to his work. He loved his people, and they loved him. No duty was too arduous for him to undertake. In health he was a companion to his people. When illness struck, he was ever ready with words of comfort and consolation. If death took a member of his flock, Dr. Preston became one of the mourners; but not forgetting those left behind, he sought to ease the burden of the bereaved. Dr. Preston served the Independent Presbyterian Church long and well, and his passing left a great void.



## *Bridge to a New Era*

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The Sabbath School continued to flourish in spite of various difficulties. It was reorganized in December, 1815, but the original minute book with minutes from the beginning to February, 1817, was lost. In another book, presumably in Lowell Mason's handwriting, there is a history of the reorganized school from December, 1815, to June 30, 1822. Also included are the Rules for the Government of the Savannah Sabbath School and a list of the Black Book offenses, a violation of which could cause expulsion from the school. The minutes in the book start February, 1817, and are sometimes signed by "L. Mason, Superintendent," as he had been named "conductor of the school." The school met in a building owned by Solomon's Lodge until the Savannah Sabbath School Society was formed in November, 1816, and the place of meeting "removed to the Academy."

The Sunday School was an institution of interest to the whole city. As early as February, 1817, it was noted that the Hon. T. U. P. Charlton, mayor of the city, visited the school, as did John Hunter. It was on that date that Mordecai Sheftall<sup>1</sup> was promoted from the fourth to the third division of the fourth class.

At first the Sunday School met in Solomon's Lodge on the north side of President Street not far from where the church then stood. After the Savannah Sunday School Union had been formed in November, 1816, the organization extended its patronage to the school, and the meeting place was changed to Chatham Academy.

Another society which helped the Sunday School was the Sunday School Teachers' Society. The society was helpful generally in extending Sunday School work. It was the Sun-

day School Teachers' Society which imported from London three copies of the likeness of Robert Raikes, founder of the Sunday School movement.<sup>2</sup>

A meeting of the Sunday School Teachers' Society was postponed from its regular meeting date of May 8, 1819, for the following reason as stated in the minutes: "The President of the United States having arrived, the majority of the Male Teachers were engaged in military duty. The meeting was therefore still postponed."<sup>3</sup>

Several years later a very distinguished man was unwittingly responsible for the interruption of the Sunday School activities. The minutes of the afternoon session for Sunday, March 20, 1825, record: "The school has been interrupted this day in a great degree by the Military parade & c., occasioned by the visit of General Lafayette to this city."

It was in the early part of 1825 that Charles Colcock Jones, one of the most popular teachers of the school, resigned to begin studying for the ministry at the Andover Theological Institution in Massachusetts.

A part of the extension work by the Sunday School was carried on through the employment of the Rev. Thomas Walsh as city missionary. He was a member of the Baptist Church and at one time had been expelled from the Sunday School "in disgrace." His missionary work began in 1828. A Rev. Mr. Brannen was employed about the same time to establish Sunday Schools "in the piney woods."

The Sunday School did not confine its activities merely to its own classes but extended help to others. For example, in November, 1836, two teachers of the school went to White Bluff and presented that school with a library.

While the Rev. Dr. Daniel Baker served the church, he encouraged the Sunday School; and after a sermon he had preached Dec. 21, 1828, the collection taken amounted to \$152. At the meeting of the Dec. 21 an anniversary celebration was mentioned for the first time.

On the 25th of April, 1830, the school adjourned to attend the funeral of W. W. Baker, who had been one of the teachers for three years.

The Infant School was formed April 3, 1831. It was conducted by Miss Eliza C. Anderson, Miss Jane E. Bayard, Miss Sarah Glen, and Miss George Ann Houstoun.

As early as 1832 the Sunday School began to show interest in foreign missionaries. On the first Sunday in April of that year a collection of \$61 was raised for missions in Burma. In 1835, a society called the Juvenile Foreign Missionary Society

was formed with regular subscribers. Miss Jane Bayard of the Infant School married the Rev. G. J. R. Eckard, a missionary, on June 2, 1833. She went with her missionary husband to Ceylon.

The lot at the northwest corner of Bull and Hull Streets was purchased from George Gordon, Feb. 25, 1833. The new building erected on the lot was dedicated by Dr. Preston.

In April, 1834, James Smith received so many anonymous letters that he resigned as superintendent. He was re-elected, although he was later forced to resign on account of his health. Capt. William Bee succeeded him. J. W. Anderson was elected superintendent on the death of Capt. Bee in August, 1844.

As with his predecessors, Dr. Willard Preston helped the Sunday School whenever he could. On March 25, 1855, he preached a sermon for the Sunday School, and a collection of \$218 was taken up. When he died on the 26th of April, 1856, the Sunday School lost one of its staunchest supporters.

In fact, the death of Dr. Preston was a sad blow to the church generally, but the pulpit was not made immediately vacant. The Rev. C. W. Rogers, who was a pewholder in the church, was serving in the pulpit during the illness of Dr. Preston and at the time of his death.

The pulpit committee did not have success in finding a permanent minister right away. The committee was then authorized to ask the Rev. C. W. Rogers to fill the pulpit through the summer or until another appointment could be made.

Rogers filled the pulpit during the summer and discharged all pastoral duties to the entire satisfaction of the congregation. It was understood that Rogers did not expect nor care to receive a salary for his services to the church. It was felt that he would be well satisfied with a simple expression of gratitude from the people. The trustees then authorized the chairman to procure a piece of silver plate to cost about \$200. This was to be engraved with a suitable inscription and presented to the Rev. C. W. Rogers, as an expression of the sense of obligation for his faithful service. A silver pitcher costing \$223.60 was purchased in England by Charles Green, one of the trustees. The trustees approved the expenditure and ordered the bill paid.

It was at this time that Dr. Preston died. A joint meeting of the session and the trustees was held on the 26th day of April, 1856, the day after Dr. Preston's death. Judge William Law of the session acted as chairman of the joint meeting, and Charles Green acted as secretary. Arrangements were made



for the funeral and a resolution adopted to ask the Rev. Benjamin M. Palmer to deliver a funeral discourse the second Sabbath in May.

Shortly after that meeting a general meeting of pewholders and church members was held. At that meeting, held on April 20, a committee of seven ladies was appointed to raise the money to erect a suitable monument to be placed over the grave of Dr. Preston. On motion of Charles Green, it was also decided that a committee of three or four should be appointed to solicit subscriptions for an annuity fund to be vested in the trustees of the church for the support of the widow of the deceased minister.

It was announced at the meeting that arrangements would be made for the publication of Dr. Preston's sermons if a sufficient number of subscriptions should be received. Evidently, there were enough subscriptions to justify publication of the sermons, as they were published in two volumes.

Dr. Benjamin M. Palmer came to Savannah and delivered a funeral discourse, and the trustees sent him a check for \$100 to help defray his expenses. Judge William Law was asked to correspond with the Rev. William Baker, D.D., but sentiment pointed to the calling of Dr. Palmer as the permanent minister. At a called meeting of the session and the trustees the call to a minister was discussed, and at a general meeting of the pewholders the following day the call was authorized. Francis Sorrel presided over the meeting and appointed a committee to proceed to Columbia, S. C., and tender Dr. Palmer a call to the permanent charge of the Independent Presbyterian Church.

The committee appointed to call on Dr. Palmer reported back at the church on the 19th of May. The members of the committee said that "Dr. Palmer manifested much tenderness and regard for our church, but for a peculiar situation in which he conceived himself placed in relation to a call from New Orleans he felt constrained to decline the call presented him."

In June the committee of ladies appointed to raise money for a monument reported that \$1,548 had been raised. The money was turned over to the chairman, who announced that it would be immediately put out to interest. Anthony Porter reported for the committee which had been selected to solicit contributions for an annuity. An amount of \$600 had been fixed as a minimum amount for Mrs. Preston's support. While the full amount had not been raised at the time of this meeting, a sum of \$650 was finally subscribed.

The trustees gave the chairman authority to purchase one or two suitable lots in Laurel Grove Cemetery to be kept as burial lots for ministers who died in office. At the same time it was resolved that the remains of Dr. Kollock and the monument over his grave should be moved from the old cemetery to Laurel Grove Cemetery. For some reason, as has already been noted, this resolution was not carried out at once.

Different ministers filled the pulpit in June of 1856. The one who preached on the fourth Sunday, June 22, was the Rev. Dr. I. S. K. Axson.

In June, a call was sent to the Rev. John L. Girardeau of Charleston, S. C. He declined but wrote a long letter to explain his reason. In his letter, as read from the pulpit by the supply minister of the day, he said in part: "The call of one as humble and unworthy as I feel myself to be, to the pastorate of such a church as you represent, is the most flattering compliment, the most distinguished honor which I have ever received from men. Never again can I expect to receive a call more honorable or eligible; in all probability, never one equal to it. In short, almost every consideration but the naked one of duty invited to a decision opposite to that I now express."

Francis Sorrel, chairman of the board of trustees, wrote a letter in July to the Rev. W. M. Baker, Austin, Tex., asking him to supply the pulpit until first of January or for a shorter term. The letter was addressed to Austin, but Dr. Baker was in Augusta, Ga., at the time. Knowing of the letter, he proceeded to Savannah to visit some of his friends. He was requested to supply the pulpit of the Independent Presbyterian Church for six months, since his present engagement did not permit him to take the assignment for a longer time.

The Rev. W. M. Baker, a son of Daniel Baker, was born in Washington, D. C., June 5, 1825, while Dr. Baker was serving there. He was graduated from the College of New Jersey and later from Princeton Theological Seminary. He produced a book, *The Life and Labours of the Rev. Daniel Baker, D.D., Pastor and Evangelist*. Dr. Baker's autobiography is included as a part of the book. W. M. Baker wrote several other books and was engaged in writing at the time of his death in Boston Aug. 20, 1883.

After Baker's short period of service, it was arranged to have the Rev. D. H. Porter, minister of the First Presbyterian Church, to close the unfinished place of worship of his congregation and hold services in the sanctuary of the Independent Presbyterian Church. In November Francis Sorrel, for the trustees, sent to the Rev. D. H. Porter, a check for \$150

for services during the month of October. He said he realized the amount was inadequate, but he expressed the gratitude of the congregation for his cooperation. Porter continued to preach in the pulpit of the Independent Presbyterian Church until the first Sunday in November.

In December the Rev. Joseph B. Hardenburgh of New York came to Savannah for a short time to dedicate a building for the Lutheran Church. Since the Independent Presbyterian Church still had no regular minister, the Rev. Mr. Hardenburgh was urged to fill the pulpit for a time. He was willing, and later he was asked to remain until the first of the following February at \$200 a month. At a joint meeting of the trustees and the session a short time later it was agreed to ask Mr. Hardenburgh to remain even longer.

Mr. Hardenburgh was but a supply minister, and steady efforts were continued to find a permanent minister. In February a committee had had a personal interview with the Rev. J. L. Girardeau, and at a meeting of the trustees and the session in April it was announced that at a meeting of pewholders to be held April 20 the Rev. I. S. K. Axson would be proposed as most eligible for the call. When the announced meeting of pewholders was held, authority was voted for a call to be made to Dr. Axson at a salary of \$3,000 a year, together with a house.

Dr. Axson neither accepted nor declined the call. It was therefore decided that the call should be considered in force until the 15th of August following.

The end of the commitment made by Mr. Hardenburgh was near when the session and the trustees met jointly in early June, 1857. At the meeting a resolution of praise was adopted praising Mr. Hardenburgh for his work in the seven months he had served.

With an empty pulpit again in prospect, decision was made to call on the Rev. C. W. Rogers once more to serve until Nov. 1. He was to be paid \$100 a month if he accepted.

On the 11th of August a letter was received from Dr. Axson, who was then living in Greensboro, Ga., and serving as president of a college for women. In his letter he suggested that it might be better for both parties if he should take the work somewhat as an experiment and consider himself at liberty to retire at the end of one or two years if his strength should materially decline, or if for other cause general satisfaction should fail to be given. The letter was read a few days later to a joint meeting of the session and the trustees. With the understanding that he was accepting the call under the



conditions stated, Dr. I. S. K. Axson became the new minister of the Independent Presbyterian Church and entered upon a long and distinguished career. In fact, in the more than two hundred years of the life of the church, his period of service has been the longest.

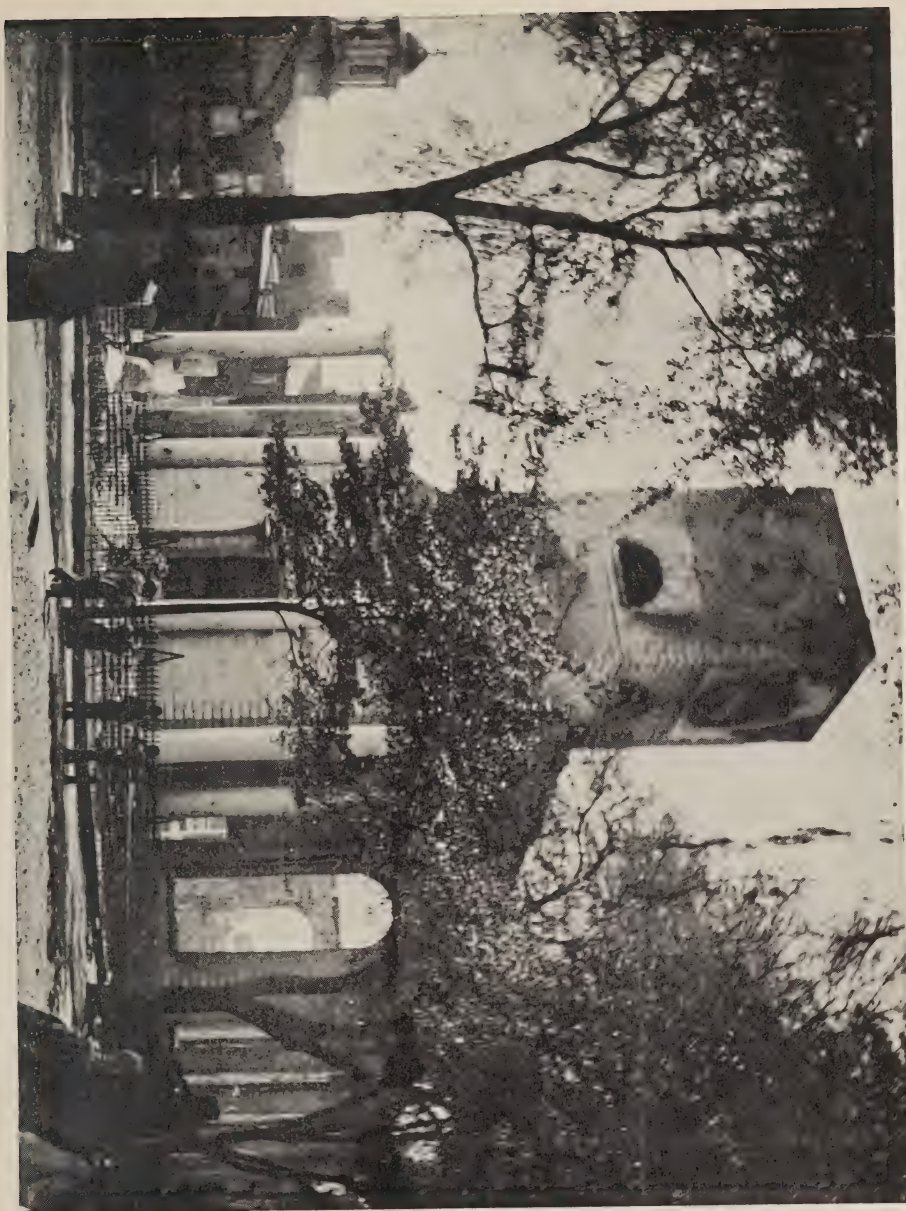
## *A Rock in a Weary Land*

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THE REV. ISAAC STOCKTON KEITH AXSON had already made a distinguished record as a minister<sup>1</sup> before he came to Savannah; and like his Master whom he proclaimed, he sought to be and was a "rock in a weary land."

Axson was born Oct. 3, 1813, in Charleston, S. C. He was ordained and licensed by the Charleston Presbytery in 1834. In 1836, while he was serving the old Dorchester Church in South Carolina, he was called to the Midway Congregational Church thirty miles south of Savannah as co-pastor with the Rev. Robert Quarterman. He had thought of doing extended missionary work among the Negroes of the South; and to further his purpose, he had communicated with the Rev. Dr. C. C. Jones, one of the best known and most dedicated workers in that field. Dr. Jones had been able to support himself in the work; but as Axson had no resources to enable himself to do likewise, he was advised to seek a connection that would insure him a livelihood. Jones then managed to have a call extended to Axson to come to Midway as co-pastor with the Rev. Robert Quarterman. He accepted the call and preached his first sermon at Midway April 29, 1836. With Mr. Quarterman he supplied the pulpits of the preaching places connected with Midway. The communion service and the reception of members were always attended to at the old church, but the baptism of children was allowed to be administered by the ministers at the different retreats.

Axson was co-pastor with Quarterman until the death of the latter in 1849. He then became senior pastor. Later, a throat ailment began to give him trouble, and so he thought it best to resign. The church did not wish to accept his resignation and persuaded him to take a vacation instead. This was



Ruins of the church building after the fire of April, 1899. Picture by James M. Barnard, grandfather of Frank Chisholm, present chairman of the Board of Trustees. Used by permission.



By the Ambassadors Louis XVIII  
and formerly a member of the  
Academy of Sciences.

Dr. says a lot

about a great deal of the Ambassadors -  
about the present of the A. S.

Dr. says a lot

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in 1851. In 1852 his ill health continued, and he was relieved of duty but with no reduction in salary. The Rev. John Winn, missionary to the colored people, helped supply the pulpit for a considerable part of 1854. Mr. Axson did not recover his health, and consequently in the fall of 1853 he resigned again. This time the congregation accepted his resignation with reluctance.

Mr. Axson then moved to a different part of the state, where he thought the climate would be beneficial to him. He accepted the presidency of the Greensboro Female College, Greensboro, Ga., in 1854. In addition to his duties with the college, he also preached from time to time in the churches of Greensboro, Madison, and Washington.

In 1855 Mr. Axson was in Athens at the Commencement of the University of Georgia. The board of trustees had voted to confer on him the honorary degree of Doctor of Divinity. He wrote a letter protesting against conferring such an honor on him, as he said he was not worthy of it. During the Commencement exercises the chairman of the board of trustees approached his friend and kinsman, the Rev. Dr. Benjamin M. Palmer and said to him: "Mr. Axson has put us in a great quandary by declining the doctorate and asking us not to proclaim it. We cannot go back upon our action without reflecting upon our own wisdom, whilst those who do not know of his genuine sincerity will accuse him of seeking distinction by declining distinction; what shall we do in this case?" Dr. Palmer advised that the honor be conferred, agreeing to assume the responsibility for any possible repercussions because of any such action taken by the trustees. The degree was conferred, and Dr. Axson always thereafter bore the honor with dignity, albeit with meekness.

While he was still in Greensboro and before he went to the Independent Presbyterian Church as minister, Dr. Axson received several other calls. One was to the French Protestant Church in Charleston, another to the Presbyterian Church of Montgomery, Ala., and still another to the First Presbyterian Church of Memphis, Tenn. Later he was asked by a committee from the Fifth Avenue Presbyterian Church of New York City if he would consider a call to that church. However, he requested the committee not to press the invitation.

When Dr. Axson accepted the call to the Independent Presbyterian Church in 1857, the manse, or parsonage as it was then called, was not quite finished. However, Dr. Axson and his family were able to occupy the building, and they moved in. It was large and commodious and was considered a

suitable residence for the new minister and for future ministers for years to come.

The work on the parsonage was not continued under sponsorship of the ladies who had undertaken the task of having it erected. The ladies had turned it over to the trustees after they had become involved in a lawsuit and had lost. The lawyers who handled the case for that committee felt that the ladies had been cheated. Because of that, they refused to accept a fee for their services.

Dr. Axson's cousin, the Rev. Dr. Benjamin M. Palmer, once the recipient of a call to the Independent Presbyterian Church, had already served as minister of the First Presbyterian Church. When Dr. Preston had found it necessary to leave Savannah in order to try to regain his health, Dr. Palmer offered his service as a supply minister. That was in the summer of 1842. Dr. Palmer then went to another field of labor in his native state; but after the death of Dr. Preston, a deputation visited him at his home and tendered him a call to the pulpit. He said that no man could lightly esteem a call "to serve so noble a church as this," and it was to him "a solicitation to the renewal of many life friendships." Since a call had already come to him, however, to a church in New Orleans, he felt obligated to accept that call.

Dr. Axson from infancy to manhood had sat under the ministry of the Rev. Benjamin M. Palmer, Sr., minister of the Circular Church in Charleston for a quarter of a century. Dr. Axson was influenced by him in the development of simplicity in his pulpit style and in his use of English. He read widely, not only the works of theological writers, but also in the great classics of literature. He was known as preeminently a Biblical preacher and ever sought to bring comfort to his people by the simple and direct exposition of Biblical truths.

On March 7, 1858, after Dr. Axson had established himself in the church, he examined the pupils of the Sunday School in the catechism. He repeated the procedure in December. This was one way he had of becoming better acquainted with his new church.

One of the most prominent members of Dr. Axson's congregation in the Independent Presbyterian Church was Charles Green, who had come to Savannah to accept a clerkship in the cotton brokerage business of Andrew Low and Company. Even so, he did not hold his position by relying merely on family relationship, for before the outbreak of the war his business ability had placed him in a position to enable him to be rated one of the wealthiest men in the South. That



represented considerable progress, as he related that he had landed in Savannah with \$2.00, and of this he had given \$1.00 to a beggar.

Charles Green had been in the church for several years when Dr. Axson became minister. At the time of Dr. Axson's coming he was a member of the board of trustees. In addition to his interest in the Independent Presbyterian Church, he had built or helped to build a Presbyterian Church at Greenwich, Va.<sup>2</sup> where his sister made her home. In a letter written in March, 1859, to Dr. A. E. Moxley, of the church, he discusses repairs to be made to the building, and in the letter he writes of his daughter Lucy, at the same time referring in a most favorable way to Dr. Axson. He writes, "Lou is a good girl, and although of course unable (or unwishful) to mingle in the gaities of the winter, seems to spend her time rationally and agreeably—she looks remarkably well too—having a finer color than I have ever seen her possess before. She is more than pleased with Dr. Axson, as indeed no one can help being—It is really Thursday before you can lose the effect of his Sunday's sermons, and then you are looking forward to his *next* exercises as a treat."

Clouds of war were on the horizon during the early years of Dr. Axson's ministry in Savannah. The whole country was disturbed as never before. The church did not escape the shattering forces that were about to set brother against brother and to shake the nation to its very foundations.

The session in November, 1860, concerned itself with a proposal to make a serious alteration in the pulpit. The session passed a resolution to ask the trustees to have the pulpit cut down three feet. In answer to the request, Francis Sorrel, chairman of the board of trustees, informed the session that the request for cutting the pulpit down had been laid on the table, not to be taken off the table until the church was entirely out of debt.

With the war coming on apace like a tornado, members of the Independent Presbyterian Church were prominent in the councils of the South before the storm broke in all its fury. Some years before the coming of Dr. Axson to the church, M. H. McAllister and Judge William Law had been sent as delegates to a convention to be held in Nashville, Tenn. The convention had been called for the purpose of considering the question of slavery under the constitution of the United States. During the year 1859, the political firebrands of the South were denouncing the "Black Republicans" for their avowed purpose of abolishing the institution of slavery. In

March of 1860 the State Democratic Convention assembled in Milledgeville. Alexander R. Lawton, Jr., an honored member of the Independent Presbyterian Church, was named president of the convention.

Great excitement prevailed in Savannah as the people waited for what they knew was bound to come. The Hon. Joseph E. Brown, an ardent advocate of states rights, was governor in 1861. He came to Savannah in January, and on the second of the month he called a conference in the office of Col. Alexander R. Lawton on Bay Street. Maj. Charles H. Olmstead, who in an article printed in the first volume of the *Georgia Historical Quarterly* (1917) tells the story of the conference, was the adjutant of the regiment commanded by Col. Lawton. Gen. H. R. Jackson was also present on the momentous occasion. Col. Lawton and Gen. Jackson were already prominent members of the Independent Presbyterian Church. Maj. Olmstead became a member later. As the history-making conference was drawing to a close, the governor turned to Col. Lawton and said: "Colonel, you will take possession of the fort tomorrow." The necessary orders were drawn up, and Fort Pulaski was occupied. As Georgia was still in the Union, the occupation of the fort was really an act of war. When the order regarding the details of the occupation of the fort was prepared, this fell to the lot of the Adjutant General, Henry C. Wayne, son of Judge James Moore Wayne, who remained on the United States Supreme Court throughout the war. Fort Pulaski was occupied on Jan. 3, 1861, and the Ordinance of Secession was adopted by Georgia on the 19th of January.

After the occupation of Fort Pulaski, a great meeting was held in the Masonic Hall on the southeast corner of Bull and Broughton Streets. The business part of the meeting was naturally held in the hall, but dense masses packed the street outside. A series of resolutions had been offered to the gathering, and oratory flowed freely. Finally, Francis S. Bartow introduced Judge William Law. He was not only a highly respected member of the Independent Presbyterian Church but an honored and beloved citizen of the community. He sketched the wrongs of the South, and then concluded with the unequivocal statement, "Therefore, as a Southern man, I give to these resolutions my absolute and unqualified approval." Judge Law thus cast his personal vote for secession.

This address by Judge Law, closed by his electrifying statement, threw the audience into a turmoil. The windows were thrown open, and people shouted to the throng in the

streets, "Judge Law has indorsed the resolutions." Cheer after cheer of enthusiasm indicated the temper of the waiting crowds. The resolutions were carried by acclamation. On the 19th of January, 1861, the Ordinance of Secession was formally passed in convention.

The Convention of the People was held in Milledgeville and Savannah in 1861. In the sessions of this convention ordinances were adopted to pave the way for the inevitable conflict. In the meeting held in Savannah on the 15th of March, 1861, the opening prayer was offered by Dr. Axson.

Among the earliest orders issued from Montgomery, Ala., capital of the Confederacy, was one making Col. Alexander R. Lawton, Jr., a brigadier general. In the latter part of 1861, Maj. Charles H. Olmstead was promoted to colonel. Col. Olmstead was put in command of Fort Pulaski, and after a gallant defense, surrendered it when a bombardment with rifled cannon threatened the reduction of the fort and the possible blowing up of the powder magazine.

Religious services were held at the fort before its fall and in order to enable the ministers to preach there the session in May, 1861, consented that for a time the congregations of the Independent and First Presbyterian Churches should worship together. The joint meetings were held in the Independent in the morning and at the First Presbyterian Church in the evening.

The trustees in 1861 decided to confer with Dr. Axson and try to arrange to secure an assistant for him. It was decided to extend the call to the Rev. "Ed" Axson, Dr. Axson's son, at a salary of \$600 a year. Since he had already accepted a call in South Carolina, he said he would be bound for at least a year and could not accept another call until the expiration of that time.

The trustees were beginning to feel the pressure of the war. A meeting was held in the office of Chairman F. S. Sorrel on the 6th of December, 1862. The following extract is from the minutes of that meeting: "No meeting of this Board has been held since the 16th of January last, owing to the distracted condition of the country and the absence of some of the Trustees, rendering it difficult to secure a quorum to transact business. The interests of the Trust have not, however, suffered. The collections of the Pew Rents have been made as rapidly as it was practicable, and all the claims against the church for current expenses were promptly met."

The chairman filed a report, from which the following excerpt is taken: "In view of some falling off in the numbers



of pews taken on the 2nd of December, 1861, and with the further apprehension that collections might be rendered difficult during these troublous times in our city, threatened by the enemy almost at our doors, the Trustees were induced at the meeting on the 12th of December, 1861, to discharge both the Leader of the choir and the Organist, but authorizing me to engage the services of Mrs. Wilbur, if practicable, at half the salary heretofore paid to supply the Organ. That lady, consenting to do so, filled the situation for three months, but the complaints from a large number of the congregation became so loud that I thought it best to reinstate Dr. Harring at the Organ. He was offered \$200 per annum during the war, but this he positively declined, offering to supply the organ gratis, which he has done punctually since the expiration of Mrs. Wilbur's quarter. The gentleman will have a strong claim on this Board to be reinstated as the Organist of the church, when times are better, against any competition that may offer. Mrs. Wilbur was convinced herself that she could not please the congregation by her playing upon so complicated an Instrument with which she was so little familiar and therefore very cheerfully resigned her seat."

In the latter part of 1861 Charles Green was arrested and confined at Fort Warren in Boston Harbor in Massachusetts. On one of his business trips to New England he had been followed by United States detectives; and when he passed from Windsor, Canada, to Detroit, Mich., he was taken into custody. He was suspected of having been an intermediary in the purchase of arms from Great Britain for the use of the Confederacy. He was treated well in his military prison, according to his letters. In a letter to James J. Fisher in November, 1861, he says: "If I ever felt delays were dangerous, it is now, when the public mind seems liable to preach provocation by inaccurate newspaper paragraphs to so humble and unimportant an individual as myself. It is quite enough that my sympathies and associations have for many years been heartily with the South and never more than during the past Summer—but not content with this the *Herald* of yesterday (Nov. 24, 1861) associates me intimately with Mr. Yancey and his friends. When the facts are that I never saw Mr. Yancey in my life but once, Mr. Mann but twice and Judge Rost never! I had no business of any description to transact with any of them. I bore no dispatches to them when I went to England, nor took any from them when I returned from there—If I must be separated from my family and the South, I would incomparably rather be in this prison with Gentlemen for my

keepers and companions than at large among strangers with whom I have no feeling in common."

In spite of his own trouble in this trying time of his life, Green never ceased to think of the welfare of others. In a letter to his wife on the 13th day of December, 1861, he seeks some personal information, as he asks: "Where do Ben, Uncle Sorrel and family, Aminta and family, spend the winter? What of Dr. Axson? Rumour says the Savannah families are all leaving for the up-country. What about the Savannah servants? What of the Virginia servants? Of Mr. Pugh and our dear little church and neighbors?"

After a time British authorities took up the case of Charles Green. Investigation could bring to light no charges that could be proved against him, and so he was released.

On the 23rd of February, 1863, Col. Charles H. Olmstead was received into the church on profession of faith. Dr. Axson baptized him.

In June of the same year a difficulty brought about by the war presented itself. A lady from New York applied for membership. She was accepted but with the understanding that she would secure a letter as soon as communication could be re-opened.

The war was creating serious problems for the church. In 1863 the chairman of the board of trustees made the following report to a congregational meeting: "The Government being in great need of lead, an earnest application was made to me to allow the leaden weights to the windows of the church to be exchanged for iron weights, which under the circumstances could not be refused, and was therefore immediately granted."

Other items of various kinds claimed the attention of the trustees. A report was made on the cenotaph to Dr. Preston, and authority was given to apply to the mayor to repair the city clock in the belfry. The trustees hoped the mayor would have the work done as soon as possible, although they realized both the scarcity of labor and material.

Complaints were being registered with the trustees about the singing in the church. To try to bring about some improvement, the chairman was authorized to employ a choir leader at \$100 a year.

The trustees were fully aware of the skyrocketing prices and sought to face them in a practical manner. Charles Green had a meeting of the trustees called to consider a provision for the better support of the minister. The trustees met on the 12th of May, 1863, in the office of Francis Sorrel, chairman.

The object of their coming together at that time had been stated at a previous meeting as a temporary increase of the minister's salary "on account of the fabulous prices to which all articles of provisions had reached." When the called meeting was ready to act on the business, Mr. Green offered the following resolution: "Resolved, that the chairman of this Board, in view of the exigencies of Domestic expenditures, be and hereby is authorized to present to Dr. Axson the sum of \$1,000." The resolution was adopted without a dissenting vote, and the chairman was authorized to pay Dr. Axson the sum of \$1,000 in addition to his regular salary.

The organist was also given consideration in regard to salary. Although he had not stipulated a definite amount for salary, the trustees authorized the chairman to pay him \$200 or \$300 as the chairman might think proper for the services.

A letter from A. Wilbur was read at the meeting of the trustees on the 26th of November, 1864, in which Mr. Wilbur mentioned the contribution to a fund to insure Dr. Axson an increase in salary to \$3,500 and expressing the hope it would "carry him comfortably through the coming year." He also expressed the hope that "before another year shall have rolled around, the storm of war may be safely passed by each and all."

The storm of war was soon to engulf Savannah. On the 18th of January, 1865, Francis Sorrel was re-elected chairman of the board of trustees, although he had expressed the wish to retire from the office. At the same meeting the following information was recorded in the minutes: "The chairman having stated that in consequence of the capture of the city by Federal forces on the 21st of December and the change in the currency, the funds in his hands had become valueless, and that a large number of pewholders would be unable to pay rents, it was on motion resolved that a collection be taken at the close of every Sabbath morning service, until further notice, to defray the current expenses of the church, and that the chairman make the necessary arrangements to receive the same."

The treasurer of the session reported about the same time that he had sold \$4,807 in Confederate money which remained in the treasury and had received 2½% of its face value, producing but \$12 in greenbacks. Dr. Axson asked for counsel and advice as to his course in "the time of trial through which we are passing."

The occupation of Savannah by the Federal troops caused the Sunday School to close for a time. The following entry



is in the record of April 23, 1865: "Many of the children with their mothers are banished from the city, being the families of Confederate officers." After the school had been re-opened, the attendance on June 18, 1865, was 42.

In the fall of 1865, the time of the Sunday School was changed from the morning session just before the sermon until a session in the afternoon. In the winter, the Sunday School was held at 3:30 and 4 o'clock, and through the summer at 5 o'clock.

The minutes of the session record the death of Capt. J. W. Anderson, the Sunday School superintendent, who died in August, 1866. Not long after that, John D. Hopkins was elected to succeed him. Mr. Hopkins soon after this had to resign on account of his health. William H. Baker followed Mr. Hopkins as superintendent.

After the fall of Savannah, Charles Green again played a prominent role. His magnificent mansion, which is now the parish house of St. John's Episcopal Church, he offered to Gen. W. T. Sherman for use as headquarters. Gen. Sherman, in his memoirs, tells the story of the offer soon after some of the Federal troops had entered Savannah: "I followed with my own headquarters and rode down Bull Street to the house from the roof of which we had an extensive view. Turning back, we rode to the Pulaski Hotel,<sup>3</sup> which I had known in years long gone and found it kept by a Vermont man with a lame leg, who used to be clerk in the St. Louis Hotel, New Orleans, and I inquired about the capacity of his hotel for headquarters. He was very anxious to have us for boarders, but I explained we had brought along full mess equipment and were not in the habit of paying board. I dispatched an officer to look around for a livery stock, and while waiting an Englishman, Mr. Charles Green, came and said he had a fine house completely furnished, which he had no use for, and offered it to us for headquarters. He explained, moreover, that Gen. Hardee had informed him the day before that I would want his house for headquarters. At first I felt strongly disinclined to make use of any private dwelling, lest complaints should arise of damage and loss of furniture, and so expressed myself to Mr. Green; but after riding about the city, and finding his house so spacious, so convenient, with a large yard and stabling, I accepted his offer, and occupied that house during our stay in Savannah. He only reserved for himself the use of a couple of rooms above the dining-room, and we had all else, and a most excellent house it was in all respects."<sup>4</sup>

Charles Green used to say jestingly that he turned his house over to the General because he thought his own belongings in that way would be protected. It has sometimes been said that he gave up his house because he did not wish for any Savannah family to suffer embarrassment.

Charles Green, as a member of the board of trustees, used his talent to help the church maintain a position of financial stability. In April, 1866, it was reported in a meeting of the trustees that the affairs of the church were "in sound condition and very satisfactory." Mr. Green in December gave the church eight silver collection plates "for the purpose of taking collections from the pews instead of running with hats in hand" to the doors. The trustees thanked Mr. Green for his gift and resolved to remind the session of it.<sup>5</sup>

Although the church has never been willing to give up its independency, it has co-operated with the presbytery of its own section of the country. In October, 1867, F. S. Sorrel, chairman of the board of trustees, wrote to the Rev. Dr. Porter offering the use of the Independent Presbyterian Church for the meetings of the presbytery.

Randolph Axson, son of Dr. I. S. K. Axson, was received into the church in March, 1867,<sup>6</sup> from the First Presbyterian Church of New Orleans. In June of the same year Col. Charles H. Olmstead was elected to the session for the first time.

At a meeting of the session held in Judge William Law's office it was voted to donate \$200 to the Sustentation Fund in addition to \$246 contributed the previous Sunday by the congregation of the church for foreign and domestic missions. The session decided to have a collection the first Sabbath in every month for foreign missions.

On Jan. 4, 1868, the first mention is made of a concert on Sunday in the church. The plan of having a concert on Sunday was kept up until 1877, when Superintendent Baker changed the plan to one concert in three months.

The trustees on April 28, 1868, took up for consideration a letter from Dr. Axson, in which the minister asked that the trustees exchange his lot in Laurel Grove Cemetery for one next to the lot where the remains of Dr. Preston are buried. The trustees agreed.

The home mission field was not neglected in the trying time through which the church was passing. In May, 1868, Mrs. Mary Frew and Miss Elizabeth Frew presented to the church a lot in the southern section of the city. Judge Law was authorized to associate with himself other members of the church to constitute a committee to plan a suitable build-

ing to be erected on the site and to determine the cost.

The site of the lot given by Mrs. Frew and her daughter was at Anderson and Barnard Streets in what was then called Frewtown. A joint meeting of the board of trustees and the session was held to discuss the use of the lot. Francis Sorrel presided, and Judge Law stated the object of the conference. The purpose was to construct a chapel or church on the lot. The plan was to secure a minister to serve the chapel or church and at the same time act as an assistant to Dr. Axson.

Correspondence with the Rev. N. P. Quarterman of Liberty County brought the possibility of an acceptance by Mr. Quarterman to take charge of the Frewtown church. His engagements, however, would prevent his being able to supply Dr. Axson's pulpit during a period of three months granted to Dr. Axson as leave to seek a change of climate. In November, 1868, the Rev. N. P. (or Pratt) Quarterman indicated a willingness to accept a call to the mission chapel if his presbytery would permit.

In 1868 the records first mention a Sunday School picnic. A picnic was held at the Isle of Hope on May 10.

On Sunday, Sept. 13, 1868, a Sunday School was organized in the Frewtown Chapel, and the superintendent remarked that he wished it to be considered a branch of the Sunday School of the Independent Presbyterian Church.

In March of 1869 the Sunday School of the Independent Presbyterian Church gave 240 books to the library of the mission school at Frewtown.

When the matter of naming the new church came before the session March 3, 1870, John I. Stoddard offered a resolution that it be called the Second Independent Presbyterian Church. While it was passed, a motion for reconsideration came up at a meeting on May 11, 1870. Mr. Stoddard then proposed that the church be called the Anderson Street Presbyterian Church. It might be noted in passing that the church since its start as the Anderson Street Mission, has also borne the names of Second Presbyterian Church and Westminster Presbyterian Church. It later became the Hull Memorial Presbyterian Church. That is its name at present.

In 1871 it was reported that it appeared the finances of the church would not allow the payment of more than \$600 a year as the salary for the organist. At the same time it was learned that S. N. Penfield<sup>7</sup> probably could not be secured for less than \$1,000 a year. It was argued that his retention was necessary to prevent the disorganization of the choir. The



session then agreed to assume payment of \$400, Mr. Penfield to understand he would be expected to assist with the Sunday School music.

When John D. Hopkins asked to be relieved of the duties of secretary of the session, Col. Charles H. Olmstead was appointed in his stead. The secretary of the session is now called the clerk, and on the 23rd of May, 1872, the term seems to have been used for the first time in that connection.

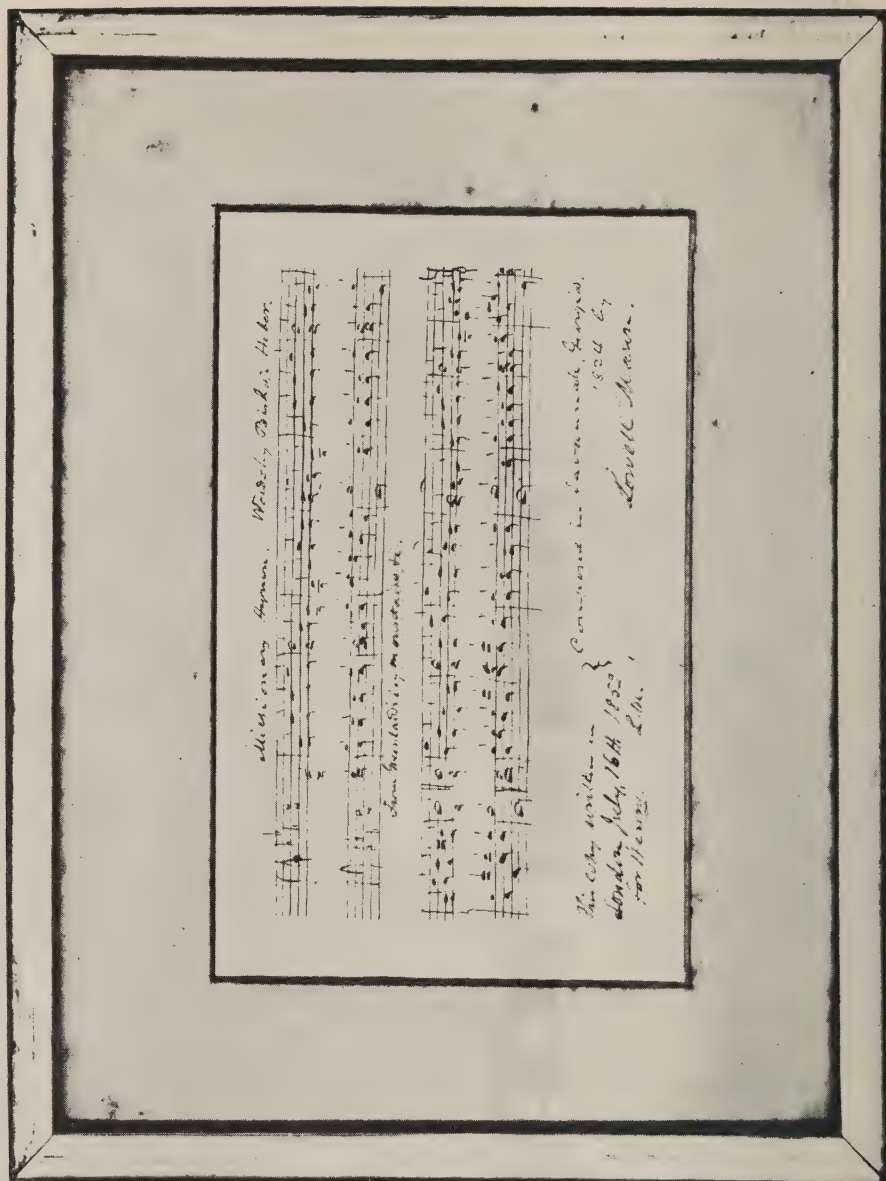
At that meeting a letter to the minister was read from the Rev. David H. Porter, minister of the First Presbyterian Church, and three of his elders. The letter was an invitation to attend the dedication of the new edifice of the First Presbyterian Church. The Rev. B. M. Palmer of New Orleans was to deliver the dedicatory sermon at the dedication ceremony, which was set for the 9th of June, 1872. In addition, this invitation specified that Prof. Penfield and his choir were also invited, with the hope they would aid in the service of song.

A sermon preached in the church a short time before created such interest that Col. Olmstead offered a resolution to seek a copy of it. The sermon had been preached by the Rev. Dr. John C. Stiles on the divinity of Christ. In answer to a letter written to him by John D. Hopkins, clerk of the session at the time, Dr. Stiles wrote in part: "I acknowledge one of the most pleasant and valued expressions of Christian confidence I have ever received. You constitute the Session of the church of my boyhood, Dr. Kollock's church, the church of the earth to which I have been most deeply attached. You speak of 'the affectionate regard in which you are held by our people.' This language of your pen I lay as one of the most precious gems I own on earth." Dr. Stiles promised to comply with the request to send a copy of the sermon.

In August of 1872 a technicality involving procedure arose. There was no quorum at the meeting on Aug. 22. Julian Schley applied for membership, and Dr. Axson said that he believed Mr. Schley to be a converted man. There was no objection to admitting him; but as there was not a quorum, the members present were asked to find out if the action was agreeable to the other members. Mr. Schley, having made a public profession of faith in conformity with the requirements of the church, was given the right hand of fellowship and admitted to the privileges of worship. In November at the meeting of the session, Dr. Axson called attention to the informal action of the session in admitting Julian Schley when no quorum was present. No objection was raised, and the matter

• 1/2 percent & 20 per cent on pews as noted below

no of pews	Names of Pew Holders	1/2 percent	20 percent	Total amt
2	John H. Kiehl	46 20	9 30	55 50
3	William Taylor	57 90	10 10	62 00
6	Estate E. Telfair	70 20	14 05	84 25
10	Robert Hutcheson	68 40	13 65	82 05
32	Joseph Stiles	66 00	13 20	79 20
27	Saml B. Parkman	48 80	9 36	58 16
35	Benjamin Burroughs	67 80	13 58	81 36
36	Miss Harriett Campbell	42 00	8 40	50 40
37	George B. Cumming	69 60	13 92	83 52
33	George W. Anderson	66 60	13 25	79 85
34	George W. Anderson / Estate J. Young	69 60	13 92	83 52
46	Henry Roser	30 00	6 00	36 00
52	Estate Geo W. Coe	30 00	6 00	36 00
100	Low Taylor & Co	31 20	6 24	37 44
48	James M. Wayne	27 60	5 40	32 40
47	Hugh Rose	33 60	6 60	39 60
42	R. F. Williams	24 30	4 86	29 16
111	Francis Correll	29 40	5 88	35 28
41	Estate Moses Cleland	21 60	4 20	25 20
49	John M. Benien	27 60	5 52	33 12
50	George W. Anderson	27 60	5 52	33 12
51	Joseph C. Habersham	29 40	5 88	35 28
72	Mr J. Howard	28 20	5 44	33 64
45	James Taylor	27 60	5 52	33 12
73	James Anderson	32 40	6 48	38 88
5	to W. Gordon	1065 80	212 45	1278 25
		66 60	13 32	79 92
		1132 40	225 77	1358 17



The score of Lowell Mason's most famous hymn.



was considered closed.

The Rev. N. P. Quarterman accepted a call to a church in Thomasville, Ga., and asked to be relieved of his charge on Anderson Street. A joint meeting of the trustees and the session was called to act on the request, which was granted. At the same meeting a committee was appointed to prepare a full history of the mission enterprise of the church on Anderson Street.

After Mr. Quarterman had left the Anderson Street Church, the board of trustees and the session of the Independent Presbyterian Church met jointly in the office of Gen. J. F. Gilmer, chairman of the board of trustees. Gen. Gilmer presided, although Dr. Axson was present. It was voted to authorize Gen. Gilmer and Dr. Axson to issue a call to the Rev. E. C. Gordon of Virginia to be junior pastor of the Independent Presbyterian Church and pastor of the Anderson Street Presbyterian Church.

Judge William Law, who had long been a highly respected citizen of Savannah and greatly beloved by the church, died in the early part of 1874. At the time of his death he was the senior elder of the church. The session on the 26th of February adopted resolutions honoring the memory of the distinguished gentleman and directed that a page be set aside in the minutes and a copy of the resolutions be sent to the *Southern Presbyterian*.

The Rev. E. C. Gordon accepted the call extended to him. On the 12th of April, 1874, he was installed by Dr. Axson as junior pastor. Two new elders, Thomas Harden and Randolph Axson, were installed at the same time. Randolph Axson was Dr. I. S. K. Axson's son.

For the next two or three years a controversy was carried on by the board of trustees and the session on the subject of Sunday collections. As this controversy is considered in another chapter, it need not be discussed at this point.

A violent yellow fever epidemic ravaged Savannah in the fall of 1876. On Sept. 4 the Rev. E. C. Gordon, the assistant to Dr. Axson, announced from the pulpit that the session would meet every day thereafter in the office of the superintendent of public schools to receive any information about those who were sick and in need of a minister. It was in November before the epidemic ran its course, and both Mr. Gordon and Dr. Axson aided in ministering to those in need.

On Dec. 31, 1876, three elders were elected: Charles Green, Joseph Clay, and W. L. Wakelee. Green and Clay were installed on the 14th of January following.

The question of moving the Anderson Street Church to a different location began to be discussed. The junior pastor had already advocated a location more nearly in the path of the growth of the city. At the same time a committee was appointed to consider the taking over of the prayer meetings and the Sunday School at the Arkwright Factory. The church took over the responsibility of the mission work at the Arkwright Factory on the 27th of December, 1877. The session adopted a resolution to ask the First Presbyterian Church to conduct the work. The alternative would be to discontinue the mission if there should be a refusal of the request. There was no desire to give up the work if possible to continue it. Elder Axson, however, stated that the school had dwindled to nothing and that the prayer meeting was but slimly attended.

In 1879 Dr. Axson's health began to give the session some concern. It was thought wise that the minister's labors for the church "be intermitted immediately after the occasion of the approaching communion and continue intermitted until the first Sabbath of October next." Charles Green thought the Rev. E. C. Gordon, junior pastor, should suspend services in the Anderson Street Church and supply the pulpit for Dr. Axson until his return. However, Mr. Gordon wrote a letter to the session in September, 1880, announcing his resignation.

The death of another one of the stalwarts of the church was announced at a meeting of the session on the 28th of July, 1879. John Stoddard (not John I. Stoddard) who had served as an elder for many years, died on the 25th of July. It was proposed to have a memorial to him published in the *Savannah Morning News*, the *New York Observer*, and the *Southern Presbyterian*. At the meeting the elders of the Independent Presbyterian Church agreed to hold the Sabbath Morning meetings at the Anderson Street Presbyterian Church. In a meeting of the pewholders, presided over by Gen. A. R. Lawton, Jr., the Rev. Robert P. Kerr was recommended as a minister for the Anderson Street Presbyterian Church. At the time he was serving in Columbus, Ga. A call was extended to him, and he accepted it.

Charles Green died in Old Orchard, Me., Aug. 8, 1881<sup>8</sup>. He had rendered valuable service to the church both on the board of trustees and the session. He was a member of the session at the time of his death, having been elected to that body Dec. 31, 1876. Resolutions of sympathy were sent to the widow and other members of the family, and copies were ordered sent to the *Savannah Morning News* and the *Southern Presbyterian*. Mr. Green had assisted in organizing the Sa-

vannah Bank and Trust Company. He served on the Board of Directors from the beginning. From 1872 till his death he served as president of the bank.

The will of Charles Green shows that he died possessed of a considerable amount of property, not only in stocks and bonds, but in real estate. He owned real estate both in Savannah, Ga., and Greenwich, Va. Charles Green's son, Edward Moon Green, later took up his residence in Paris, France, where he became the father of Julian and Anne Green, both of whom have distinguished themselves in French letters.

Many applications in the past have been made from time to time for the use of the church or lecture room. Some of them were acted upon favorably, and some were not. The general rule for giving an organization permission to use the lecture room was that the proposed program must be largely religious in character. An example may be noted in the request made by the Knights Templars to the trustees in a meeting held on April 15, 1882, in the office of G. J. Mills. Some members objected to the application and would have refused it. Then it was pointed out that the liturgy of the order is similar to that of the Episcopal Church. The order wished to have the particular meeting in a church during its convention in Savannah. Finally, the following resolution was adopted: "That the use of the church building be granted to the Knights Templars for a meeting to be held on the 17th of May upon the condition that a guard be detailed to see that becoming order is maintained, that only proper persons be admitted to the service and the use of tobacco be strictly prohibited." Discussion of the resolution was engaged in at a later meeting and an attempt made to reconsider it. The decision previously made was not disturbed, but it was the unanimous opinion that permission be granted in this case was not to be considered a precedent.

The history of the church by John I. Stoddard was published in 1882. The trustees authorized the chairman, G. J. Mills, to purchase twenty-five copies to be kept in the archives of the church for use of the trust.

The Rev. R. P. Kerr resigned as junior pastor in 1882, his resignation scheduled to take effect on the first of December. He contended that he thought he could be "more useful alone than in a junior pastorate." The Anderson Street Church then asked for permission to have its own minister. The members thought they could raise \$500 for the first year and perhaps more later. The Independent Presbyterian Church was asked to appropriate \$800 for the first two years and \$100 less



each two years thereafter until the church could fully support itself. At a meeting of the congregation and pewholders of the Independent Presbyterian Church this was approved. The trustees at the same meeting proposed an increase of Dr. Axson's salary to \$3,000 a year.

In view of the magnificent bequest of the late Miss Mary Telfair, Gen. A. R. Lawton suggested that a memorial window to her be placed in the church in her honor.<sup>9</sup> The will of Miss Telfair was contested in the courts, but the conclusion of the litigation added much to the property of the church and materially widened the scope of its benevolences.<sup>10</sup> At the conclusion of the litigation the trustees requested their chairman to thank W. Grayson Mann for his gratuitous legal services in connection with the Telfair legacy suit.

On the 9th day of May, 1883, the executors of the will of Miss Mary Telfair announced they were ready to pay to the trustees the accumulated intake of the property left to the church by the late Miss Telfair in the year 1875.<sup>11</sup>

A distinctive feature of the church is the high pulpit. It is particularly interesting to visitors. One provision of the will of Miss Telfair is that the high pulpit is never to be changed.

In January, 1885, it was learned that the Knickerbocker Life Insurance Company was in the hands of a receiver. A check for \$331.25 was sent to Mrs. Axson as beneficiary under the policy on the life of Dr. Axson. Mrs. Axson returned it and suggested that it go into the church treasury. Elder John I. Stoddard suggested to Randolph, the son of Dr. Axson, that if his mother would not accept the money, she should make a statement to that effect in writing. Dr. Axson wrote to Mr. Stoddard and told him that he and Mrs. Axson were of one mind in the matter. Dr. Axson said the money might appropriately go to the trust fund to meet the expense of furnishing the Sunday School building. He continued: "Please do not propose any compromise which will be personal in its bearing, but let this note be an acceptance on her part of the trustees' kindness whilst she hands the amount back to be applied either to the specific use intimated or any other church use which may be equally, or more, important."

On the 24th of June, 1885, a wedding which later events made important on a national scale, took place in the manse. If the reporter who wrote the story could have looked into the years ahead, he might have given the story a bigger display than he did. In the *Savannah Morning News* of June 25, 1885, under the column heading, "Local Personal," appears the fol-

lowing brief account as the second item in the column:

"Miss Ellie Lou Axson, daughter of the late Rev. Edward Axson of this city, and Mr. Wilson, son of the Rev. J. R. Wilson, of Wilmington, N. C., were married last evening at the residence of Rev. I. S. K. Axson, pastor of the Independent Presbyterian Church. The ceremony was performed by the groom's father and the bride's grandfather. The nuptials were celebrated quietly, only the immediate friends and relatives of the contracting parties being present."

Thus did Ellen Louise Axson, in the northwest corner room on the second floor of the old manse, become the wife of Woodrow Wilson. The parlor of the manse where the ceremony took place was immediately under the room where the bride was born.

Dr. Axson had begun to feel the burden of carrying on the work of his office without assistance. He asked the session to try to call an acceptable man to serve with him. There was not much enthusiasm in the session about calling another junior pastor. When it seemed impossible to arrive at a solution of the problem, the session agreed to make Dr. Axson emeritus pastor. Dr. Axson wrote a letter which Gen. A. R. Lawton read to a congregational meeting the latter part of December. In the letter he said that except for the fact that his suggestion to withdraw had been rejected several times, he would ask to be allowed "to withdraw into a smaller field and leave this important charge unobstructed to the sole occupancy to some adequate man." He said in his letter that he did not like the idea of remaining comparatively idle while another person was doing the work.

Gen. Lawton read the letter and explained the situation to the congregation. Col. Charles H. Olmstead proposed several resolutions, which were adopted by the congregation. The first expressed the feeling of the congregation toward Dr. Axson: "Resolved, that it is impossible for us to consider the severance of the tie that has for so many years united the pastor and the people of this church. We are his and he is ours by God's will; naught but death shall part us."

A letter sent to Dr. Axson showed the love of the congregation for him and expressed the gratitude of the people toward the beloved minister for all he had done for the congregation in the past. Dr. Axson, after having been made pastor emeritus, was urged to live in the manse for the rest of his life if he so desired.

It was in the early part of 1886 that the final request was made for the removal of the remains of Dr. Kollock and his

wife. The story of this episode has been told elsewhere.

At a meeting of the trustees on the 14th day of April, 1887, a member reported that he had heard it said on good authority that Dr. Axson was "planning to vacate the parsonage." The members of the board of trustees were disturbed to think the impression might be created that Dr. Axson was being forced to move. The trustees were emphatic in letting it be known that it was the desire of the whole congregation for Dr. Axson to reconsider his plan and stay in the manse as long as he lived. The trustees had voted to pay Dr. Axson not less than \$1,500 a year if that met with his approval.

At a meeting held in Gen. Lawton's office a few days later, Dr. Axson dispelled fears about his reasons for wishing to vacate the manse. He made it clear he felt under no pressure at all and explained he was planning to move into a house recently purchased by his son Randolph.

On the 13th of May, 1887, Gen. Lawton notified the board of trustees he would be compelled to resign from that body, as President Grover Cleveland had appointed him minister to Austria. His resignation was accepted, and Henry A. Coane was appointed in his place.

Only a short time after the Rev. Dr. J. Frederick Dripps had assumed charge of the church, fire again struck on the 6th day of April, 1889. The beautiful church building was destroyed, as was the lecture room. Invitations immediately began coming in for the congregation to worship in various churches of the city. Dr. Dripps reported that all Protestant churches had offered facilities for services and other meetings. In most cases, the congregation was told it could hold its own independent service, although some invitations suggested joint services. A story has come down in the Axson family to the effect that Bishop Thomas A. Becker, the Catholic bishop of Savannah, after the fire went to Dr. Axson, who was a close personal friend, and offered him the use of the Cathedral for his congregation.<sup>12</sup>

With G. J. Mills as chairman and W. W. Mackall as secretary of the board of trustees, plans were begun for rebuilding the church.

Dr. Dripps reported to the trustees two rather interesting contributions. One was a contribution of \$10 sent by Mrs. C. R. Woods as a contribution for her little girl. Mrs. Woods sent the contribution to Dr. Dripps with the following letter:

120 South Broad Street

Dr. Dripps,

Last night our little girl<sup>13</sup>, who is sick with



mumps was grieving over the Church and Sunday School room when she said, "Father, I will give ten dollars to build them again." Her father of course gave the money which I send over to you, hoping many more little children will feel as she does and that our beloved church may soon rise again from its ashes.

Sincerely,

Mrs. C. R. Woods

April 8th, 1889

Expressions of sympathy, good will, and the desire to help in the rebuilding of the church came to the congregation from every quarter. Many requested that the new building be erected as nearly as possible on the plan of the old.

The following committee on ways and means was appointed: George J. Mills, chairman, Charles H. Olmstead, M. Y. Henderson, George C. Freeman, Daniel Hofffs, Horace A. Crane, C. G. Anderson, A. R. Lawton, Jr., C. M. Gilbert, James L. Rankin, and C. R. Woods.

The contribution of the young child was but an indication of the zeal of the people in restoring the church building to its pristine usefulness and beauty. As a place of worship it naturally stirred the ardor of its members. As an object merely of beauty it appealed, not only to the citizens of Savannah, whether members of the church or not, but to persons in various parts of the country. Many were not hesitant in urging that the building be restored as soon as possible and as nearly as possible to the glory of the structure that had been destroyed. In Savannah contributions were not confined to members of the church, nor even to Presbyterians only, but numerous contributions came from the outside to aid in the restoration of a building of such wide general interest.

The committee found the first problem to be that of raising money for current expenses, especially as there were no pews to depend upon for rentals. The committee then urged all former pewholders, as well as others interested in the church, to subscribe each for current expenses a sum equivalent to his or her accustomed contribution.

The church accepted the offer of the Trinity Methodist Church to use the Sunday School room of that church as a place of worship. Also the church accepted the offer of the

Lutheran Church for the use of the lecture room of the church for prayer services.

While temporary measures were being taken in the emergency, the congregation authorized the trustees to borrow \$46,000. The congregation further authorized the trustees to mortgage the property of the church, including the five church lots with improvements on South Broad Street between Bull and Whitaker Streets, to secure the debt.

Judge Samuel B. Adams was employed as attorney to examine the title of the lots to be mortgaged. Dr. Dripps, the moderator of the session, asked the trustees to request the Second Presbyterian Church, to have checked the title to the property used for public worship. Mrs. Frew had wished the property to be used only for religious purposes.

Dr. Axson died March 31, 1891. He passed away in his sleep in the early morning. The congregation adopted appropriate resolutions, the following of which is an extract: "We will cherish the wedlock of his cultivated mind and childlike heart, his deep learning of the things of God and the sweet humility that counted himself as nothing, his dauntless courage in the warfare against sin and the long sympathy and tenderness with which his heart ever went out toward the sorrowful and repentant soul, his life-long devotion to the faith and doctrines of the church to which he was called, and his broad catholic charity that made him what he was, a brother to every Christian, the friend of humanity, and the counselor and helper of the troubled and distressed."

The Rev. W. S. Bowman, D. D., of the Lutheran Church, preached the sermon at the funeral of Dr. Axson, the service of which was conducted in the Trinity Methodist Church on April 1, 1891. In spite of a rainy day, the church was crowded at the ceremony. Soon after his death a sermon was preached in his memory in the old Midway Church by the Rev. D. L. Buttolph, a former minister of that church. Perhaps the most important address in his honor was the memorial address in the new church building on the 14th of June, 1891. This address was delivered by the Rev. B. M. Palmer, D. D., of New Orleans, La. On other occasions addresses in honor of Dr. Axson were made by the minister of the Independent Presbyterian Church, by Gen. A. R. Lawton, Jr., and by Col. Charles H. Olmstead.

Dr. Axson has been referred to often as gentle and tender, and as a man possessed of great humility. For that reason it may seem totally incongruous to use the figure of a rock in describing him. It must be remembered, however,

that no man without great inner strength and unyielding determination could have guided the church safely through the most disturbed period of its history. There was first the foreboding and consequent strain because of the great storms coming on. Then followed the terrible and bloody clash of internecine strife. Finally there was the long grueling grind of trying to bring order out of the chaos caused by the storm of war.

Dr. Axson, unassuming though he was, impressed his own personality on the church. He was his people's counselor, friend, and comforter. He never wavered in his faith. In the storms and cross-currents of the time his was a steadying influence that gave his people a feeling of stability at a time when nothing was needed more.



*“Whom the Lord Loveth . . .”*

“For whom the Lord loveth, he chasteneth.” Heb. 12:6.

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WHEN THE CHURCH of another day undertook to act as the guardian of the morals of its members and expected them to conform unquestioningly to every precept and rule formed for their guidance, the time often came when some erring one needed the chastening rod of authority. The church was naturally the appointed agent of God to wield the rod, and it would have been a rare occurrence for anyone to question that. In a Presbyterian church, the session is the body constituted for administering discipline, and before this body the accused is haled when charges are preferred against him.

In order to give a fuller understanding of processes in the Independent Presbyterian Church, a few cases of discipline are set forth in order to show the practice of the church in the past. Since this is largely a sociological picture, with no good purpose to be served by using the names of the accused, they will be designated only by letters when designated at all. Although each case is an actual case which came before the session, the names of the offenders are not used, nor are the initials genuine.

The cases covered a vast variety of charges, from dueling to lesser offenses. During the ministry of the Rev. Dr. Daniel Baker there was a resolution passed at a meeting of the session to erase the name of Miss W. Y. from the church on account of confirmed mental derangement and intoxication. At the same meeting it was reported that Mrs. Q. Z. and Miss V. R. had absented themselves from church for several years. A committee consisting of Moses Cleland and G. W. Coe was appointed to inquire into the reason for their having acted in such a manner. A report that Mrs. M. L. “had absented herself from the Lord’s table for several years” called for investigation, and John Lewis, clerk of the session, was

appointed to ascertain why the lady had defaulted in her duty.

At a later meeting, the committee reported on the cases of Miss W. Y. and Mrs. Q. Z. It was stated by the committee that the ladies were insane, and the proposed action was tabled.

Mrs. Q. T., in a conversation with the minister said she was sensible of having been guilty of certain improprieties on account of which she had no peace of mind. She therefore expressed a desire to appear before the session and make a confession of her misdeeds. She was given an appointment to appear before the session and confessed that since her connection with this church, she had been guilty of excessive drinking on six or eight occasions, that she had become the mother of a child out of wedlock, and that on one occasion she had been guilty of falsehood.

The members of the session were pleased with Mrs. Q. T.'s humble and frank confession and accepted it as evidence of her contrition, but the members were of the opinion that some time should be taken for testing the genuineness of her repentance before admitting her again to church privileges. She was accordingly suspended from communication with the church till the session was satisfied that she was worthy to be restored.

A committee was appointed to confer with the lady and give her counsel. In addition, she was "tenderly admonished by the moderator and exhorted to let her walk and conversation for the future be such as becometh the gospel of our Lord Jesus Christ."

Several others were from time to time cited to appear before the session and explain their non-attendance on divine worship. In the case of one member called before the session she was, after considerable conversation, "kindly and faithfully counseled by the moderator to be particularly cautious in the selection of her associates and to endeavor hereafter to be more faithful and zealous in the discharge of her religious duties." Mrs. H. also appeared before the session at this time and acknowledged that she had violated the Sabbath and neglected her religious duties but stated that of late "she had become sensible of the improprieties of her conduct and sincerely desired to maintain a more consistent walk in time to come."

When the session took up the case of Mrs. L. H. and found no satisfactory evidence to substantiate any formal charge on public reports against her, the lady herself stated "that she had been indiscreet in conversation and behavior

in some former years and hoped that her trials and experience have more fully prepared her for a closer walk and consistent conduct as a Christian." In her case the session decided to do no more than "to request the moderator to call upon her and give her all needful caution and advice."

Mrs. Y., whose case had been considered earlier, was reported as having exhibited further unsatisfactory conduct. She was consequently requested not to come to the communion on the next Sabbath.

The session appointed a committee to make arrangements for the support of Mrs. T.'s child. Mrs. T. had been suspended several months before, but the session seemed to be disappointed that she had shown no evidence of reformation. In fact, the session found it necessary to record that Mrs. T., who had been suspended "on account of certain gross immoralities, having given no evidence of repentance—but the session on the contrary having reason to fear that she is becoming more and more confirmed in her dissolute ways; therefore, resolved that the moderator be requested to call upon her and inform her of the nature of the excommunication to which she will be subject in case she continues impenitent and incorrigible."

When G. R. failed to appear before the session as ordered, he excused himself by saying he had not received a notice. It was voted to make out a citation and have a member of the session to deliver it in person. G. R. later appeared before the session and acknowledged he had been to the theater and one ball. His defense was that at the time he was ignorant of the rule to keep away from such places and regretted the circumstances of having violated the rule. The session was satisfied with Mr. B.'s explanation of charges against him, and it was resolved to proceed no further in his case.

A woman who had appeared before the session and had been admonished was called to task again for her conduct. She did not appear when cited at first but later apologized. However, her explanation about association with persons of bad character was not satisfactory. The session gave her one week to drop her bad associates or sever connection with the church.

For many years there were many colored members of the Independent Presbyterian Church. At one time some colored persons who were not members were in the habit of communing in the church. The session "Therefore resolved that a committee examine into the matter and that Mr. Coe be that committee." A report made later that some of the



colored persons complained about had come from the Midway Congregational Church caused the session to report the matter to Midway and ask to have the case properly adjudicated. Several of the colored persons involved were later received on certificate from Midway.

A report having been made before the session that Miss V. W. and also J., a colored woman, both members of the church, had been wrangling and had manifested a very un-Christian spirit toward each other, they were ordered to stay away from the Lord's Table on the next Sabbath.

Mrs. Q. T., who had been before the session before, had removed to New York when she was about to be cited again. There was reason to believe there had been "no amendment in her life." She promptly returned to Savannah to answer the charges against her. After conversation with her about her manner of living and the efforts which had been made by the session to reclaim her, the session was fully convinced of her unworthy deportment and therefore unanimously resolved the union between her and the church. She was "directed to the throne of Grace where there was mercy in store for every penitent sinner and affectionately entreated to consider and repent before it should be too late." A meeting of communicants was later called to consider the case, and the woman was excommunicated according to rules of the church.

When the session learned that Dr. J. O. had set out for Liberty County on the last communion Sunday, the doctor was cited to appear before the session to explain why he had traveled "on that sacred day." Dr. O. appeared before the session, but his explanation was not satisfactory. It was "Resolved that the moderator call on him and counsel him to be more circumspect for the future."

The following entry treats a case fully: "It having been reported that M. C., a colored member, was pregnant, the pastor waited on her and requested her not to come forward to communion, and in subsequent conversations with her, she confessed her guilt, which being reported by the moderator, the session agreed to waive the usual formalities of citation on account of her peculiar situation:

"Wherefore, it was resolved that M. C. be and she is hereby suspended from the communion of the church until she shall give satisfactory evidence of repentance."

A case against two women and two men charged that they had been violating their covenant with the church by attending balls. Since the two women were first offenders,

they were to be visited by a committee "to ascertain the circumstances connected with the violation of their engagement and their views and feelings on the subject."

One of the men in this particular case said he had been invited to a party, but he explained that he was not aware the affair was to be a dancing party. He said he left when dancing began.

One of the two women said she supposed the rule she had violated referred to public and not private balls. She expressed her determination not to give up private balls and said she desired to withdraw from the church. The committee appointed to see her was instructed to tell her not to come forward to the sacrament next time and also to inform her that she could not withdraw from the church until the settlement of the case.

In extenuation of the other young woman's action, it was stated in her behalf that she attended the ball at the insistence of her mother. Her excuse was deemed insufficient to relieve her from censure, but the session decided that "if she still finds that her mother insists on going to dancing parties (to which session cannot consent), she had better withdraw from the church before any further difficulties." The session let it be known, however, that there was no desire for her to withdraw "unless she finds her duty to her mother requires it."

The two women failed to appear before the session when cited to do so; and as a consequence, they were ordered to be excluded from the church on charges preferred against them.

Another case involving charges of attending a private dancing party was that against Dr. G. Y. He appeared before the session and stated that he had been invited to such a party, but he said he had not known he had done anything wrong by accepting. He contended that dancing is a perfectly innocent amusement and consistent with Christian charity. He was reminded that he had been before the session previously on a similar offense and could not be ignorant of the rule. He said the rules relating to balls had not been explained to him. His impression, he argued, was that the rule applied only to public balls. The rule was then explained, and he was told the rule applied to any dancing parties. Dr. Y. was then asked if he would in the future obey the rule. He promised to do so, at the same time insisting that he agreed only because the church had adopted the rule and not because of any conviction of impropriety in the practice. The session passed a resolution that the moderator should write a letter to the

doctor expressing the dissatisfaction of the session with his sentiments and counseling him to serious reflections on the Christian duties, at the same time giving him to understand that repetition of the offense would be followed by excommunication. Some time later after this letter, Dr. G. Y. wrote a letter to the session asking for a dismissal "in terms expressive of anger and disrespect without any intimation of a wish to write any other church."

The session asked the moderator to write to Dr. Y. and ask for an explanation of the insinuations in his note. The moderator was told that he should inform Dr. Y. if he wished to have his name removed from the communion roll, it would be done. A subsequent letter from Dr. Y. led to the removal of his name from the communion roll.

A woman charged with intemperance denied the charge. Several witnesses called in the case said they had never seen her intoxicated and did not know of her drinking. Two witnesses, however, said they had seen her act in such a manner as would be likely to induce belief in the minds of strangers that the use of spirits was the cause, but they had supposed it to be constitutional or the effect of trouble. The accused said that since a fall, she had used spirits externally by rubbing on the affected part and that she had been in the habit of using laudanum freely, and that she was afflicted with catarrh. She further stated that because of great distress of mind on account of domestic concerns, she possibly acted at times like a deranged person. Although two witnesses testified that Mrs. S. had acted in such a manner as to convince them she was intoxicated and that they had smelt liquor on her breath, the session was not fully satisfied. On the question of her guilt, the session was equally divided. This threw the decision on the moderator, who was not fully satisfied of the lady's guilt. Since the charges were not substantiated, even though the circumstances warranted accusation, the case was dismissed after a hearing and the accused restored to the communion of the church.

A letter from a minister in Augusta enclosed a letter from R. S. for his wife. The letter enclosed, in the opinion of the Augusta minister, justified the wife in refusing to return to her husband. The session took no special action in the case.

Another case which came up at the same meeting was one which grew out of a conversation the moderator said he had had with ~~Miss~~ S. W., a member of the Episcopal Church. She had complained about R. F. The session decided that



R. F. should be investigated and be given a chance to defend himself. The moderator was requested to prefer charges.

The charges preferred against R. F. were the following: "(1) Irreligious walk and conversation in seducing Miss S. W. and causing her to believe that he intended to offer himself to her in marriage; (2) in that he, being a married man, endeavored to secure the affections of the said Miss S. W., when he knew that the crime of bigamy would be perpetrated if he should effect the object which he induced her to believe was his intention."

A preventive measure was adopted by the session. It was resolved that for members of the church to attend what are denominated as "Fancy balls" given by a teacher of a dancing school in which other than members or children participated in the amusement of the dance is a violation of "the rules of this church."

Charges were brought against Mrs. O. W., specifying:

"1. Neglect of worship in this church; 2. Neglect of the ordinance of the Lord's Supper in this church and, it is believed, elsewhere on equal terms; 3. Habitual intemperance and instances of total intoxication. The charges were sent to her, and she was suspended from church privileges."

Mrs. E. W., whose case had come up sometime earlier, appeared for trial. She denied having the habit of intemperance and further that she had been guilty of intoxication on several occasions. She confessed to one case of intoxication. Of this she repented and promised good conduct in the future. There was some evidence that she had been intoxicated more than once, but the evidence was not considered reliable. The session, being inclined to show mercy, still thought that suspension of Mrs. W. should be continued until she could show evidence of repentance by a thorough course of reformation.

The session observed that two women had continued to stay away from church for a long time and designated one of its members to call on them. The agent of the session was directed to ask them to give reasons for their long absence from public worship and communion.

In a discussion to construe the rule about balls and dancing on public occasions and private parties, one particular case was held no violation. In this case, dancing occurred only as an incident. The session held that the rule did not apply when dancing incidentally and unexpectedly occurred.

About the same time, several cases did come up which were considered as violations of the rule against attending public balls. Several members were cited for attending a

public ball in the Pulaski House. Two ladies, apparently, were sincerely penitent. Two members of the session called on other members, both men and women, to confer about the same offense. All the two investigators were able to see were willing to admit that their conduct was highly improper. They were penitent and promised not to commit such an offense in the future.

Members of the session were not able to see V. W., who had been subject to various reports of un-Christian conduct. A committee was appointed to call on him and request him to meet with the session promptly. Reports were that he had been in the habit of visiting a house of ill fame kept by a woman of color and that he had become intoxicated at a supper given by a volunteer military company.

Mr. W. appeared at the meeting of the session as requested. He said a certain woman of Carpenters' Row had called to him as he was passing and that he had shaken his head and passed on. He stopped at the house of N. L., a bad woman of color, to answer some questions she had asked. He had gone several times to the house of a colored woman of bad character living near the Episcopal Church. Once as a member of the Streets and Lanes Committee, he had gone to examine her yard. A second time he had gone there to forbid her sending to him for money, she having written to him for \$50. He had sent her \$5, although she had no claim on him. F. D. said he had known the woman and her sister when they were little girls. He denied the charge that somebody had stolen his pantaloons while he was in a room with the woman and that he had sent his son to recover his clothing. He admitted that he had visited the house of U., the sister of N. L., four or five times, but he remembered no particular motive for going. He emphatically denied that he had done anything wrong on any of these visits. On the charge of intoxication he pleaded guilty.

At the time T. N. appeared before the session the minister was out of town. Consequently, N. was suspended from communion until action could be taken on his case on the return of the minister.

The trial of T. N. was held later. He was present and heard the charges (1) that he had several times visited houses of ill fame; (2) that on a communion Sabbath he did visit the house of U., a colored woman of ill fame; (3) that he did drink to intoxication at a convivial meeting of the Chatham Artillery; (4) that he drank to intoxication at the club ground of the Quoit Club.

Several witnesses testified in the case involving T. N. N. admitted the first and third charges, but he denied the second and fourth.

The session was not able to dispose of the N. case until a later meeting. When N. announced that he could not be present at the next meeting set, a committee was appointed to confer with him.

Apparently N. satisfied the committee of his sincerity and his good intentions for the future, for at a meeting held less than a month after the special committee had been appointed, N.'s suspension was removed, and he was restored to his former standing.

This action was not the end of N.'s troubles with the church, for before long the session convened to consider "reports in circulation injurious to the Christian character of Mr. T. N. and reproachful to the cause of religion." Testimony of witnesses was again heard, and Mr. N. again attempted to explain the charges against him. He confessed that he had done wrong in giving occasion to reports injurious to his Christian character and asked forgiveness. This time the session voted that Mr. N. be indefinitely suspended. Almost a year later the session voted to restore him to church privileges.

Two members were tried on charges of falsifying accounts in two different banks of the city and of misapplying funds. One was cleared, and the other was suspended from communion. When the latter wrote professing repentance, the session apparently did not think he had been chastened enough and refused to grant his request.

The following charges and specifications were preferred against Q. H.:

"I. Fraud.

"Specification:

"(1) Taking money from the bank of which he is cashier and using \$9,000 for his own private use; (2) overdrawing his own account and making private use of the money; (3) Collusion with T. S., teller of the bank to make his own cash account good.

"II. False swearing.

"Specification: That he swore falsely as to the condition of the banks.

"III. Falsehood.

"Specification: He made a statement about the bank and later acknowledged it to be false.

"IV. Unfaithfulness in his official capacity as elder.



"Specifications: (1) When T. S. was on trial before the session for charges preferred against him, he (Mr. T.) advocated said S. and expressed and urged his opinion in favor of his innocence in regard to the entries supposed false, saying he believed them to be mere mistakes; (2) When said S. made application to be restored, he vindicated his character and warmly contended for his restoration."

The erring elder wrote a letter to the minister confessing his "great and aggravated sin" against his fellow human beings and the church, and declaring that he felt "no longer worthy to be called by the sacred name of Christian and much less to hold the office of elder conferred on me by the choice of the church." He formally resigned as elder and made public confessions of his sin.

The session voted that the resignation be accepted, and Mr. H. was indefinitely suspended from the communion of the church. Six months later Q. H. wrote a letter asking to be restored. He expressed sorrow for his crime and said he had prayed God for forgiveness and that God had heard him. The session believed in the sincerity of Q. H. and most cheerfully complied with his request. The session then revoked the sentence imposed upon him and restored him to good standing.

In regard to certain rules which had governed the church, the session decided the rules should be repealed, making it clear, however, it was not to be understood that any sins therein mentioned were being countenanced by such action. The minister was to notify the church of the action by the session.

One of the elders proposed that certain principles be adopted in connection with the revelations. The chief one was the following: "That no pledge should be required for church membership of non-conformity to certain worldly practices to the exclusion of others equally repugnant to Christian character and conduct, since by implication a license to indulge in unenumerated practices might be claimed." The resolutions were adopted, but it is not clear what the exact changes were.

Other cases were handled by the session, as, for example, the case of Maj. Z. U. He was reported by several witnesses as having been seen in a state of intoxication. Witnesses also appeared for the purpose of telling of some peculiar acts to indicate evidence of his state. The committee which had been appointed to consider his case reported a member of the committee had talked with Maj. U. and the gentleman had denied the charges against him.

At a meeting of the session Maj. Z. U. appeared and spoke at length. He denied some of the charges and admitted others without offering any evidence to support his assertions. The session considered his defense unsatisfactory and sentenced him to indefinite suspension.

At a meeting of the congregation held a few days later in the Sunday School room, the minister, in a short and impressive address, made known "the lamentable fall of Bro. Z. U." He pointed out the fact that discipline had not been enforced "until a long course of gentle, kind, and brotherly dealing proved entirely fruitless."

After the sentence of suspension had been pronounced, a long letter was sent to Maj. U. In the letter he was advised as to his future conduct. He was also reminded that the session had not imposed the highest censure of the church against him. The session had passed the sentence of indefinite suspension "with prayer that you will repent, reform, and find forgiveness of God."

The cases herein detailed cover a period of less than a quarter of a century in the history of the church. They are set forth as typical acts handled by the disciplinary body of the church in dealing with offences committed by its members.

## *The Controversy Between the Session & the Board of Trustees*

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AT VARIOUS TIMES in the past the church has been forced to take up special collections to meet running expenses.<sup>1</sup> On the 15th of January, 1824, a resolution was adopted to the effect that a collection would be taken the last Sunday of each month to meet the necessary expenses of the church. Several years later, on the 18th of January, 1865, it was decided to take a collection at the close of the service every Sunday morning until further notice for the purpose of defraying current expenses of the church. When in 1873 it was necessary to call a junior minister to help Dr. Axson, it was decided to use a portion of the month's collections to pay a part of the salary. It was also determined that the chairman of the board of trustees should apply to the pewholders for voluntary additions to their assessed pew rent. The call was made for an assistant with a pledge of an annual salary of \$2,500. The church still had a sizable outstanding obligation, and the trustees could not agree that the resources of the church should be directed to other purposes than those stated.

A letter sent to the board of trustees by the session said that in the divergence of opinion in the question under consideration by the board of trustees and the session, it seemed that a misapprehension existed touching the claim preferred by the latter which the former felt unwarranted in allowing. Since it seemed unlikely that their differences could be settled by correspondence, the session invited the board of trustees to agree to a joint meeting as soon as possible.

The proposed meeting was not held, but the trustees had a special meeting to consider orally the views of the session. The trustees were hesitant about giving up their claim of



absolute control over Sunday collections. The session argued that the Sunday collections are acts of worship, a view opposed by the board of trustees.

The charter of the church, which is the organic law of the church, places the control of the worship in the hands of the session. This charter of the church was granted on the 6th of December, 1806. Granted by the General Assembly of Georgia, it was the first and only charter of the church. At the time certain trustees were duly incorporated under the name and style of "The Trustees of the Presbyterian Church of the City of Savannah." Succession was provided for, and it was specified that trustees had to be members of the church.

In November, 1807, the charter was amended. Under the amended charter there were to be five trustees instead of nine. It also provided that they should be holders and renters of pews in the church and that they should be elected by holders or renters of pews. In May, 1821, the legal title of the church was changed to "The Trustees of the Independent Presbyterian Church of Savannah."<sup>2</sup>

The trustees argued it was obvious that the property of the church was donated for the use and benefit of certain persons who professed the Presbyterian religion as interpreted by the Church of Scotland, agreeable to the Westminster Confession of Faith. Likewise, the charter regards the same professors of the doctrines of the Church of Scotland as those for whom the property of the church is held. The trustees also said it is evident that under the original charter the government of the church as to its spiritual as well as to its temporal affairs is distinctively provided for. The Independent Presbyterian Church follows the doctrine, worship, and government of the Church of Scotland, except, where the charter itself indicates otherwise.

The word *Presbyterian*, as pointed out by the trustees, is not significant as a doctrinal belief but as a form of government. The doctrines of the Church of England and of the Church of Scotland are essentially the same, but the government is different.<sup>3</sup>

It is equally certain, continued the trustees, that the Independent Presbyterian Church did not adopt the Presbyterian form of government without amendment. There was a departure in two particulars:

1. The title of the property and the management of the trust funds were lodged in the hands of the trustees;

2. From the first there is every reason to believe the church has been independent. This independency at first

was of the Church of Scotland." The word *Independent*<sup>4</sup> is not used to designate the church in the Act of 1805, though it was evidently the common appellation of the church at that time. Since before 1805 there had been a separation from Great Britain, in consequence no question of dependence on the Kirk of Scotland could arise. The word *Independent* was therefore dropped from the original charter. However, when the question of possible ecclesiastical connection came up again on account of the contiguity of other Presbyterian bodies, the word was again introduced into the title by the Amendment of 1821.

It seems to have been agreed by both bodies that since the charter recognizes the independency of the church, the whole subject of doctrine, order, and worship is under the exclusive control of the session. The session of the Independent Presbyterian Church is at once session, presbytery, synod, and General Assembly. The original charter of the church gives to the session entire and exclusive control of the worship of the church as laid down in the Westminster Assembly's standards.

At a meeting of the board of trustees held on the 27th of January, 1875, Gen. J. F. Gilmer, chairman, reported that Dr. Axson had shown some concern over the decrease in contributions to help young men studying for the ministry. Dr. Axson asked if collections of a fifth Sunday could not be appropriated for that purpose. The board of trustees decided that expenses of the church were so heavy and the demands of charity so great that it would not be expedient at the time to follow Dr. Axson's suggestion. A letter was sent to Dr. Axson informing him of the respectful necessity of withholding contributions from the Presbyterian Educational Fund.

On the 3rd of June, 1875, a letter from Col. Charles H. Olmstead<sup>5</sup> informed the board of trustees that the session had decided to devote the collections of a Sabbath in each month toward building up of the "Poor Fund" and asking which Sabbath should be selected. The board of trustees adopted a resolution expressing appreciation of the "Poor Fund" and saying that if means were available, a reasonable amount would be appropriated from the treasury but emphasizing the feeling of the trustees that they were not willing to break up any resources on which the treasury had to rely.

It was at this period that a most unusual proposition was submitted in a letter to the meeting of the board of trustees Dec. 3, 1875. The minister offered to relinquish \$500

of his salary for benevolences and charity. The trustees were unanimously opposed to a reduction of Dr. Axson's salary and said they believed the people would be willing to provide the means needed for benevolent and charitable purposes.

A committee of the session reported to the meeting of the 9th of December, 1875. According to the reports, the chairman of the board of trustees was under a misapprehension about the control of the trustees over the collections. He seemed to labor under the impression that the trustees controlled the funds and that only by consent of the board did any part pass to the session. The session then proposed to have prepared for the sessional records a history of the collections in question, as it was the contention of the session that the collections had been "under the entire control of the session and disbursed by the session except in the instances in which these sums, or part of them, have been transferred to the board by a formal vote of the former, and at the request of the latter."

It was resolved that contributions to the trust fund would thereafter, if made at all, be in definite sums paid by the treasurer as directed by the session. A comprehensive plan of benevolence was thought to be desirable, and an effort was to be made to avoid a conflict in jurisdiction. According to the session, the trustees should have entire control of the trust fund, while the session should have control of the benevolent fund. The session, if necessary, would, as in the past, appropriate a sum to the Anderson Street Mission. If not needed, the whole amount would be left free for other use. A plan was then drawn up and rules formulated for carrying out the plan.

Gen. J. F. Gilmer, for the trustees, likewise submitted a plan on the question of the custody and disposition of the morning collections. Since the two bodies were yet at variance, the session passed a resolution that a committee be appointed to examine into the history of the charter of the church and the laws regulating its government. The resolution also provided that a paper should be prepared embodying the ascertained parts and the views of the session thereon, with special reference to the point at issue. The Rev. E. C. Gordon and W. H. Baker were appointed as the committee.

In December, 1875, the board of trustees received a letter addressed to the chairman by Col. Charles H. Olmstead, clerk of the session, and containing extracts from a committee report on the organic law of the church. The letter calls attention particularly to the following passage: "Resolved,



that such portions of the reprint as recite the claims the session conceives itself to hold upon the contributions known as the Sunday morning collections, be communicated to the board of trustees, that the grounds on which these claims are founded may be considered by the trustees and their action thereon ascertained ere the session takes further proceedings in the matter."

The answer the following day by Gen. J. F. Gilmer, chairman of the board of trustees, does not indicate acceptance of the attitude of the session. As Gen. Gilmer says, "The points presented in the Report of the Committee and the claims advanced by the Session as to its powers and prerogatives would seem to involve considerations of so much graver nature than the mere custody and disposition of the Sunday morning collections that they demand a thorough investigation before the Trustees can determine upon their course of action in the premises."

The issue was clearly drawn. To substantiate the claim of the session, Col. Charles H. Olmstead on the 10th of January 1876, sent to the trustees a communication discussing the "History of the Organic Laws of the Independent Presbyterian Church of Savannah." The communication calls attention to certain rules of government which were established long before by the Kirk of Scotland and which were in force generally in the Presbyterian churches in America and, in view of the session, in full force and, without question, binding in the Independent Presbyterian Church of Savannah. According to these principles, the Sabbath collections are "acts of worship," and as such and by the rule of the Presbyterian Church government must be controlled and directed by the session. The trustees authorized a committee composed of the chairman, Gen. J. F. Gilmer, and Col. Edward C. Anderson, Jr., with authority to employ counsel for advice about the true intent and meaning of the charter.

A Declaration of Principles was adopted by the session at a meeting held Jan. 26, 1876. The Declaration states the claim of the session to the custody of the Sunday morning collections, although this is denied by the trustees. The Declaration admits the two-fold nature of the church. There is first a corporation brought into being by the General Assembly of the State of Georgia. It is known as the "Trustees of the Independent Presbyterian Church of Savannah." This is the purely secular aspect of the church. In addition, there is a spiritual nature of the church under the control of the session.

The Declaration sets forth the relationship between the two bodies as follows: "The legal corporation is vested with certain property and empowered with certain rights, in order that through their agency the State of Georgia may protect as citizens the individuals who compose the spiritual body in their right to worship God according to the manner of their choice, and in the use of property which has been given to them for this purpose."

As argued by the session, the assumption by the board of trustees that former actions by the board of trustees, the pew holders, or even the session are to be claimed as precedents is not tenable because (1) in the cases relied on the issue under discussion was not involved, or certainly not stated; (2) when the issue was made (if in any case it was), if the decisions were contrary to the organic law of the church as recognized by the charter of the trustees, they were null and void "ab initio" and of no binding force whatsoever.

On the 27th of the same month the session sent to the board of trustees the following resolution which had been adopted the day before:

"Resolved, That session from this time resume control of all the collections of the Church.

"Resolved, That the weekly collections for the year, except those taken up on the first Sabbath in each month, be turned over to the trustees to assist in meeting the present exigencies of the trust fund, and that the treasurer of session be instructed to give these collections this direction."

The trustees argued it was obvious that the property of the church was donated for the use and benefit of certain persons who professed the Presbyterian religion as interpreted by the Church of Scotland, agreeable to the Westminster Confession of Faith. The trustees also said it was evident that under the original charter the government of the church as to its spiritual as well as to its temporal affairs was distinctively provided for. The Independent Presbyterian Church follows the doctrine, worship, and government of the Church of Scotland, except where the charter itself indicates otherwise.

In the charter as amended in 1807 pewholders as well as church members were made eligible to be elected as trustees. The question then arose: Did the Amendment of 1807 change the *cestui que trust*?<sup>6</sup>

After the trustees had received the communication from the session with the notification that the session had resumed control of all collections of the church, except that

the weekly collection, exclusive of the first Sabbath in each month, should be turned over to the trustees to assist in the exigencies of the trust fund, the trustees hit back with a strong argument.

The trustees argued that the charter is the organic law of the church. With that in mind, it must be remembered that in the charter, the trustees and their successors in office "shall be invested with all monies, all manner of property, real and personal, all monies due and to grow due, donations, gifts, grants, privileges, and immunities whatever which shall or may belong to the said Presbyterian Church."

The trustees then asked: "Are not Sunday collections *some* kind of property? If Sunday collections are not a kind of property, nor money, what are they? They are certainly *something*, but if not one of the above, they can be nothing!"

The trustees wished to know if the session in attempting to uphold the regimes of the Church of Scotland meant to say that none but a church member can be a *cestui que trust*. The trustees wished to know if the session intended to express the curiously mixed idea that the church member could have a fee simple pew but that at his death his heir could not inherit it unless a church member. The trustees thought it not amiss to admit that some collections are votive offerings in the church and may be acts of worship, but those taken every Sunday morning are not of these.

In the matter of Sunday collections, the trustees pointed out the fact that taking a collection every Sunday had not been a practice from the beginning of the church. Instead it had grown and developed as a recent practice. They contended, therefore, that to accept the view of the session would be to brand all Christian men and women, pastors, elders, and others who have gone before, and even some who still remain honored and revered guides in the church, as guilty of wilful and wanton neglect of duty. Yet the trustees felt that such would be the case if the session's interpretation should be accepted that the Sunday collections are all acts of worship.

Judge W. B. Fleming was called upon for a written legal opinion of the issues involved in the controversy. In his opinion Judge Fleming pointed out the argument that the session of the Independent Presbyterian Church has the same powers of any church following the customs of the Church of Scotland, except where powers are created by the charter.

Judge Fleming, in his discussion of the matter, says the trustees appeal to the charter as the organic law and ask



with an air of triumph, "What says the organic law?" He then quotes the second section, which is: "That the said Trustees and their successors in office shall be invested with all manner of property, real and personal, all monies due or to become due, donations, gifts, grants, privileges, and immunities which shall or may belong to the said Presbyterian Church."

The language quoted is that of the original charter. The amended charter is the same, except for the omission of "Monies due and to become due." Judge Fleming says the session does not deny that money is "some manner of property," but he says that is not enough; "it must be property belonging to the Presbyterian Church." Property belonging to the church must belong to the church as a corporation. The Sunday collections, in Judge Fleming's opinion, are votive offerings of the individuals of the congregation and, strictly speaking, are *Acts of Worship*. They are alms, given not to the church as a corporation, except in certain cases, but to some particular charity. The question then arises, what shall be the body to handle the alms, the session or the board of trustees? There is only one answer,—the session and the session only."

Another question posed is this: If the votive offerings be the property of the church as a corporation—and this is what the trustees claim—what right have the trustees to apply property of the church to any charitable object? If the votive offering consists of alms, what right have the trustees to the office of almoner? If alms are gratuities for the purpose of charity, would they be the property of the church? A decided negative answer is given to the last question, for, if so, the hungry and destitute would go unfed, as the trustees would have no right to devote it to any charitable object or purpose. It would be a fraud on the donors and would allow contributions to go into the hands of men with no right to devote the contributions to the purpose for which given.

The only basis the trustees can claim over the collections is to claim them as property of the church as a corporation. Alms of the church, however, are not the property of the church as a corporation, but belong to the beneficiaries of the charity. If this were not so, then the charitable objects of the donors would be defeated, as the trustees have no right to apply property of the corporation to any charitable object or purpose.

Judge Fleming points out the two-fold existence of the

Independent Presbyterian Church. It has a corporate existence for civil and secular purposes. It also has a spiritual existence as a Presbyterian church for *religious* purposes. The corporation is represented by the trustees. In its spiritual character the church is represented by the session, which exists for the protection and promotion of the spiritual interests of the congregation. The question is then asked, What of the weekly oblations in the sanctuary? Those are oblations which are "offered in worship or sacred service." An oblationer is "one who makes an offering as an *act of worship*."

In Judge Fleming's opinion, the oblations are not gifts to the church in any character but gifts *by the church* through the congregation to the beneficiaries which are to receive them. This is a religious matter and belongs to the session.

To quote directly from the written opinion: "But the Preamble recognizes that the church was incorporated as a church 'professing the doctrines of the Church of Scotland agreeable to the Westminster Confession of Faith,' and one of the doctrines of the church, as I am informed, is that the contributions of the Lord's people on the Sabbath are acts of worship. One thing is certain, if they are not acts of worship, they have no place in the sanctuary on the Lord's Day. Whether or not, where, I ask, do the Trustees get any power on the subject? They have no power except that found in the charter, and this *power is not found* in the charter."

The trustees were not willing to accept the Declaration of Principles without question. They admitted that the session might be perfectly competent to frame as many declarations as that body might please to frame, but no declaration could be of any force until adopted by the pewholders. The trustees then felt that the Declaration of Principles drawn up by the session should be subjected to review both as to spirit and language.

The trustees found it hard to believe that some of the articles conveyed the meaning seemingly intended. If so, the trustees said they "must only express their most unqualified astonishment and can compare it to nothing within their knowledge but a Bull from the vatican! Its whole spirit is that of the Romish church whose corner stone ever has been and still is the power and infallibility of the spiritual leaders and the powerless subservience of the people."

While the trustees deprecated the unfortunate state of affairs existing in the church, they said they could not act in any other way unless otherwise directed by the pewholders.

Without the benefit of immediate instructions, the trustees adopted the following resolution: "In deference to the conscientious scruples of the session, the Trustees announce that the collections heretofore taken up after the sermon on Sundays will be postponed until immediately after the benediction. The congregation is therefore requested to remain seated while the collection is being taken up, at which time an anthem will be sung."

Gen. J. F. Gilmer, chairman of the board of trustees, prepared a printed notice to the congregation, and this was placed in the pews.

On March 17, 1876, the trustees restated their position as follows: "The trustees are the persons on whom rests the duty of providing means for the support of the church. When collections are necessary for the support of the church itself, the trustees are the persons to decide and to invite the congregation accordingly to give for that purpose." This statement of the position of the trustees was read at the meeting of the communicants held in the lecture room after the morning service on Sunday, March 19, 1876.

A short time later, the board of trustees thought it expedient to publish a Declaration of Principles, as the session had done a short time before. This was not only an answer to the Declaration formulated by the session but was a clarification of the position already taken by the trustees.

The trustees wished to make the point clear that they had not the remotest intention of interfering in the management of the spiritual affairs of the church. They said there had long been harmony between the board of trustees and the session, and they did not wish for the relationship to be disturbed. However, in the controversy involving the morning collections, the trustees argued: "If the session has the right to ignore the constitution and all the precedents of the church, and by its simple fiat to change or abrogate established customs, while at the same time it is not, as it claims, itself responsible to any human being, it is evident that what our church is now, and what it may be in the future, must depend upon what is, or may be, the will of the sovereign body."

On the 23rd of March, 1876, a meeting of the pewholders was held, with William Dunn as chairman and John N. Lewis as secretary. A resolution was passed asking the chairman of the board of trustees to present in printed form all the correspondence and papers relating to the question of the controversy.



The trustees asked Maj. Wm. S. Basinger of the law firm of Jackson, Lawton, and Basinger, to render a written opinion of the controversy and to propose a settlement of the differences between the board of trustees and the session, and this was submitted to the session. The word *church* was held to apply in common speech both to the corporate body and the spiritual body. The destination of all monies should be determined by the intent of the giver, whether the gift be prompted by a sense of religious duty or by the spirit of mere liberality. The right and duty of receiving and spending shall depend on intent. If the purpose is to be charity, the money shall go into the hands of the session. If for other purposes, it shall go to the board of trustees. Neither body is accountable to the other.

Common alms stand alone. They are not collections in the ordinary sense of the word. The objects of the gifts, it was proposed, should be announced from the pulpit.

Many members are of the opinion that a collection given during service is itself an act of worship. The trustees must ask for voluntary contributions when they are needed. The collection they ask for will be taken after the benediction.

A letter under the date of the meeting, March 30, 1876, was directed to Dr. Axson, the moderator of the session, offering the plan for settlement. The trustees requested a speedy answer in order that the differences between the two bodies could be brought to a conclusion.

A letter from the session suggested a conference with the minister to clear up any misunderstanding. Officers of the trustees called on Dr. Axson, and an apparently satisfactory agreement was arrived at. This agreement was explained in a letter from Dr. Axson to Gen. Gilmer, in substance as follows: There is no intention to ask the board of trustees to renounce the views held touching the differences but merely to ask that nothing be done by the trustees to suspend the Sunday collections. The members of the session do not recede "from principles most conscientiously held by them in the controvertible premises." It was also proposed that a printed text should be read from the pulpit under the heading, "Some offerings will again be publicly received." The text of the announcement to the congregation is as follows:

"At a meeting with the board of trustees it appears that the necessities of our congregation make it imperative that the collections of three Sundays pass to the trustees. The contributions on the second, third, and fourth Sundays of each month will so long as necessary be passed immediately

into their hands.

"The collections of other Sundays will be devoted to charitable objects which will be previously announced."

The trustees were evidently glad to find a settlement of the long controversy and directed the chairman to send an answer to the session in the following words:

"The Trustees agree to the announcement from the pulpit as written in the paper and accept the same as a practical termination of the recent differences in regard to Sunday collections."

Attached to the communication sent to the session by the board of trustees was a clipping from a church newspaper of Richmond, Va. The paper was answering the question, "Is giving to the cause of Christ an act of worship?" In the opinion of the writer, such giving is not recognized in the Confession of Faith as among the ordinary acts of the worship of God. It is no more an act of worship than visiting the sick. It does not follow that it is wrong to practice such giving. While, therefore, not an act of worship, it may be, and ought to be, connected with worship but not restricted to it. At this time of the controversy, that is, specifically, in March of 1876, there were apparently no deacons in the Independent Presbyterian Church. One of the arguments used by the session was that if a church had no deacons, money collected as religious offerings should pass into the hands of the session. Presumably, not long after the controversy, a diaconate was organized.

It would seem the whole matter should have been considered settled to the satisfaction of all concerned. However, years later, on Feb. 19, 1900, Maj. Basinger sent a communication regarding the matter to George J. Mills, who was at the time chairman of the board of trustees. Maj. Basinger in his final proposal for a settlement of the controversy, described the trustees as those church officers whose functions are "exercised only about those temporal affairs which are confided to them by their charter; those of the session are determined by the ecclesiastical constitution; and each body disclaims all right or desire to intrude upon the province of the other."

Much of the material brought forth by Maj. Basinger is but a repetition of points already considered and an emphasis of parts of a plan already adopted when submitted to the board of trustees under the chairmanship of Gen. J. F. Gilmer.

Maj. Basinger again points out the two-fold nature of

the church and makes the special point that the intentions of the giver would determine the control and subsequent handling of the money.

Even though the controversy had had a long and vigorous life, it was not marked by bitterness or recriminations. Today, the trustees are the custodians of the property of the church, subject to the will of the congregation. The session maintains supervision of the spiritual life of the church, including the benevolences.



## *Rounding Out An Era*

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IN THE LATTER YEARS of his ministry Dr. I. S. K. Axson became somewhat enfeebled and could not carry the full burden of his office alone. After Dr. Axson had begun to fail, the trustees consulted with his physician. As a result, they decided to urge their minister to take a complete rest. They finally prevailed upon him to accept a leave of absence. He did so and attended the Pan-Presbyterian Council in Edinburgh, Scotland. The trustees helped defray his expenses. The Rev. E. C. Gordon served the church in Dr. Axson's absence.

After Dr. Axson had returned, the Rev. E. C. Gordon informed the trustees that he had received a call from the Presbyterian Church in Charlottesville, Va. He notified the trustees that he did not desire resolutions "either of praise or blame, nor even expressions of good will." It looked as if Mr. Gordon had fully made up his mind to leave. He had originally been called by the Independent Presbyterian Church to assist Dr. Axson in his work in the pulpit and also to serve the mission in the southern part of the city. The congregation of the Anderson Street Church immediately expressed the hope that Mr. Gordon would not accept the call to the church in Virginia. After conferring with him about the matter, he agreed to decline the call and remain in his chapel.

The receipts of the church had decreased by the year 1878. Dr. Axson had already suggested a reduction in his salary. When in March, 1878, he was asked if a \$500 reduction would be acceptable, he answered that "most cheerfully do I acquiesce in the arrangements," and said he was just about to urge the matter again upon the board.

The Rev. E. C. Gordon again tendered his resignation in August, 1880, and at a meeting of pewholders his resignation was accepted. His faithful service was recognized, and there was an expression of the warm attachment of the people for

him.

The Rev. Dr. Leonard Woolsey Bacon started his ministry with the church in November, 1886. On July 3, 1887, he preached a sermon which had serious repercussions. He had been invited to the church for one month, but this agreement had soon been extended for one year.

On Monday, July 4, 1887, a letter appeared in the *Savannah Morning News* signed "Southerner." It appeared under the heading, "Dr. Bacon's Sermon Reviewed, And a Few of Its Salient Points Touched Upon." The writer of the letter stated that Dr. Bacon on Sunday had preached a sermon on the "Fourth of July." The minister in his sermon recounted several interesting historical incidents. He drew comparisons by showing that as God had raised up Gideon to deliver his people from the enemy, so in like manner He had raised up Washington to bring about American independence. Continuing, he said God had raised up Grant and Lincoln for the protection of His people. If God raised up Gideon and Washington for the deliverance of His people from the hands of the oppressors, so also did God raise up Grant and Lincoln for the deliverance of His people, the Northerners, "from the hands of the oppressors, the Southerners." The writer of the letter referred Dr. Bacon to Jefferson Davis' *Rise and Fall of the Confederacy*. He challenged Dr. Bacon to answer that book if he would give full scope to his ambition and genius. The writer ended his letter with the sentence, "If Dr. Bacon wishes his feelings spared, he will do well to spare the feelings of others."

When the time came to consider the question of extending a call to Dr. Bacon as permanent minister, the congregation was hopelessly divided. In the voting many proxies were used, one member casting his own vote and those of fourteen others. The final vote was 185 to 119 against calling Dr. Bacon. Col. Charles H. Olmstead, the leader of Dr. Bacon's friends, announced the result to the minister, who received the news quietly but with obvious disappointment. Dr. Bacon's contract still had a little time to run, and no immediate steps were taken to fill his place. The committee which represented the church in calling Dr. Bacon for his year's term was composed of Col. Charles H. Olmstead, Gen. A. R. Lawton,<sup>1</sup> Capt. F. M. Hull, and W. L. Wakelee, but the three left in the city after the voting said they would take no part in calling a successor to Dr. Bacon.

The fact that two factions had carried on a bitter fight over Dr. Bacon caused the *Savannah Morning News* on the

28th of November, 1887, to say in part of the headline, "Dr. Bacon's Retirement Puts His Church in a Fix." The newspaper reported that a large congregation greeted Dr. Bacon on the occasion of his final sermon on the 27th of November, 1887. Five elders had resigned, and it was rumored that Dr. Bacon would insist upon reading the resignations from the pulpit. This he did not do, but a meeting of communicants convened after the service, and, under the chairmanship of W. W. Mackall, accepted the resignations. A motion was carried asking the chairman to appoint a committee of five to confer with the trustees in trying to secure a new minister.

The newspaper then went on with amazing incorrectness: "The church was formerly in the Presbytery, but prior to the advent of Dr. Axson, the preachers which the Presbytery sent here were so unsatisfactory that the church withdrew from Presbytery and became independent. Since then it has been subject to the control of no religious body. When the question of giving Dr. Axson an assistant, provided he could get one, no preacher of Presbytery would accept the position because a Presbytery would not permit him to do so. A preacher had to be found who belonged to no church and Dr. Bacon was the man.

"No Presbyterian preacher can take the pulpit, for the Presbytery will not let him. A movement has been started to take the church back into this Presbytery and remove obstacles in procuring a regular Presbyterian preacher."

Suffice it to say at this time that the Independent Presbyterian Church never at any time in its history has been in a presbytery. In fact, there is no evidence that it even has recognized any higher human authority than its own congregation. Of course, a presbytery does not assign ministers to churches in the way ministers are assigned in some other churches.

It is quite true that Dr. Bacon did not belong to a denomination. In fact, he made quite a point of that. When he was serving the Woodland Presbyterian Church in Philadelphia, Pa., he preached a sermon against denominationalism.<sup>2</sup>

The Rev. Allen F. DeCamp, who was serving as temporary minister after the departure of Dr. Bacon, applied to the trustees in November for the installation of a furnace in the parsonage. In a letter in December, 1888, to the trustees, he said he and his wife suffered from colds and their physician had told them it was not so much because of the climate as "the fact that the parsonage is inadequately warmed." Although a call was extended to Mr. DeCamp, he made several



conditions,<sup>3</sup> and an agreement with him could not be reached. A joint meeting of the session and the trustees reluctantly decided the negotiations would have to be terminated.

In February, 1889, a regular call was sent to the Rev. Dr. J. Frederick Dripps of Philadelphia, Pa. Dr. Dripps, as has already been noted, accepted the call. He was promised a salary of \$3,000 a year, the use of a parsonage, and a vacation in the summer months. In October of the same year he accepted the charge, the ladies of the congregation purchased for the parsonage a furnace costing \$142.25.

W. G. Preston, the architect of the new building, had some difficulty in compiling all the measurements and other information necessary in reproducing the church as it appeared before the destruction by fire. Finally, he had measurements taken again of the Providence church designed by John Holden Greene, the architect of the building which had been destroyed by fire. When he had his information sufficiently well in hand, he had the specifications printed in detail.<sup>4</sup>

Before the dedication of the church, the *Savannah Morning News* announced that the steeple would rise to a "dizzy height" of 223 feet. The new steeple was modeled after the old one, except it is constructed entirely of material to make it fireproof. The height of the iron steeple is 137 feet and six inches. The height of the stone work in the steeple is five feet, six inches. The fourth section of the steeple is a pyramid, the height of which is about one-third of the height of the whole tower. It is of copper plate upon an iron framework and surmounted by a weather vane covered with pure gold leaf, the frame work being twenty feet high bearing two gilded balls. The first ball is about three feet in diameter, and the second, or the one above, is about a foot in diameter. The total weight of the cast iron and wrought iron work is estimated at 180 tons, or 360,000 pounds.

The bell for the bell tower was given by Mrs. Alfred E. Mills and weighs 3,100 pounds, or 4,000 pounds, including the yoke, which itself weighs 900 pounds. The bell was given as a memorial to the first husband of Mrs. Mills. The bell was tested at 7:00 P. M. on the 5th of May, the day it was swung into place.

The large tower clock was given by Mrs. Jacob Rauers. It is on top of the stone work and has four eight-foot dials.

Before the church was dedicated, the congregation ordered that letters be sent to the congregations of the Lutheran Church and the Trinity Methodist Church, express-

ing gratitude for the use of the facilities of the two churches. A gift of a handsome pulpit Bible was made to the Lutheran Church, and a baptismal font was presented to the Trinity Methodist Church. Even after the dedication, the next prayer meeting was scheduled to be held in the basement of the Lutheran Church. The baptismal font was presented as a memorial to James McHenry and Catherine Urquhart, the uncle and aunt of the donor, who were members of the Independent Presbyterian Church.

After the formal exercises of dedication had been completed, W. W. Mackall, chairman of the building committee, turned over the keys of the church of a partially completed building to the Rev. Dr. J. Frederick Dripps, the minister. Dr. Dripps, in turn, handed the keys to George J. Mills, chairman of the board of trustees, entrusting the building to the care of the trustees.

It was the intention of the congregation to make an exact reproduction of the church destroyed by fire in 1889. There were naturally some differences, however, and these differences were in the way of improvement. The superiority of the new building over the old one lies in the fact that it has been made as nearly fireproof as possible. Another difference is that the present columns of the porch are solid granite instead of brick, as formerly.<sup>5</sup> The cost of the church amounted to \$142,000, exclusive of the cost of the bell, the clock, and the organ.

Dr. Palmer's address in the evening, as has been noted before, was a memorial to Dr. Axson, who was his cousin. It was not a eulogy in the ordinary sense, but it was a discussion of Dr. Axson's life and character. Dr. Palmer had rendered pastoral services in the church during Dr. Preston's absence on sick leave. After Dr. Preston's death in 1856, he had received a call to the church. Since he had already entered into negotiations with a church in New Orleans, he felt he should not accept the call to the Independent Presbyterian Church. He went to New Orleans and lived there thirty-five years. Dr. Palmer said the good result of his inability to accept the call was the blessing of the ministry of Dr. Axson to the Independent Presbyterian Church.

In 1892 Dr. Dripps was instrumental in organizing the Pastoral Aid Society. The purpose was to serve as a council which would bring all the women's organizations together.

Action was taken at a meeting of the congregation held Feb. 22, 1894, to give the trustees authority to borrow \$5,000 to complete the Sunday School building. That amount, if

borrowed, would increase the debt of the church to \$38,800.

The board of trustees in March expressed the opinion that care of the bequest of Miss Mary Telfair should rest with the session. The trustees therefore tendered to the session the control of the property thus bequeathed. The session, however, held that according to the charter of the church and the church rules and principles laid down for all Presbyterian churches by the decision of ecclesiastical and civil courts, the trustees had no right to make such an offer nor the session the right to accept it.

In 1893 after a severe wind storm, several persons in the city were concerned about reports of the swaying of the church steeple in the storm. In fact, the city authorities became alarmed to the extent that guards were posted around the church and the church officials asked to have the steeple made secure at once. Inspectors reported that the steeple was as secure as when it was put up. The only damage done by the storm was in blowing off some of the sheathing and in bending the weather vane. It was decided that such damage should be repaired without delay.

In February, 1894, the *Savannah Morning News* carried a story about the comparative heights of the steeples of the Independent Presbyterian Church and that of the Cathedral of St. John the Baptist. According to the newspaper, "From the crosses of the Cathedral to the ground is exactly 221 feet, six inches. This lacks six feet of being as high as the weather vane on top of the spire of the Independent Presbyterian Church, which is 227 feet, six inches from the ground." This measurement was higher than previously reported. It was said that the Cathedral was generally thought to be higher, but that the figures of the contractors showed the true height. Even so, the tops of the two spires stand about on the same level, as the Cathedral is on higher ground.

In the latter part of 1894 it was estimated that the church would end the year with a deficit of \$1,000. However, it was pointed out, the church would come out even if everything due were paid. In other words, all outstanding debts could be liquidated without going further in debt to do so.<sup>6</sup>

The Independent Presbyterian Church was glad to see a new minister, the Rev. W. A. Nisbet, installed in the Second Presbyterian Church in March of 1894. Nisbet was welcomed by a large congregation when he preached his first sermon. The people seemed to be pleased with him. His former congregation in Cedartown, Ga., had given him up reluctantly. He was highly regarded in Cedartown; and when he left for



Savannah, people of all denominations passed resolutions commending him and his wife to his new charge.

At the end of the year the Rev. W. A. Nisbet asked if the trustees of the Independent Presbyterian Church objected to his building a manse on the part of the lot occupied by his Church. The trustees did not object and granted the permission requested.

When the annual financial report of the church was made on the last day of the year, the deficit was \$895.40, which, it was pointed out, could be cleared without borrowing if all members paid what they owed the church. At the same time the church paid out from the Telfair Fund the \$1,000 specified to be appropriated each year for assistance to feeble churches. Churches, both white and colored, in all parts of the state have received help in varying amounts from the fund.

The Rev. R. Q. Way, a former minister of the church on Anderson Street, died in August, 1895. At the time of his death he was one of the oldest Presbyterian ministers in the state, and possibly the oldest.

Mr. Way was a native of Liberty County and had served his first charge in that county. He served the church which became the Anderson Street Presbyterian Church ten years until ill health compelled him to retire. He was a scholarly man, and fifty years before his death he translated the Bible into Chinese.

On the 16th day of September, 1895, Dr. J. F. Dripps read from the pulpit his resignation as minister of the Independent Presbyterian Church. He said he had received information during the summer which gave him to understand that a "hearty and unanimous support on the part of the congregation" was more than he could expect. Dr. Dripps felt, therefore, that he should resign. As a result, he gave the prescribed notice of three months.

The statement which Dr. Dripps made to the congregation is, with but little abbreviation, as follows: "Some of you are aware that for a long time I have felt burdened with the difficulties connected with this work, so that more than once it has been chiefly my spirit of obedience to my master which has kept me from giving it up. I have been feeling that I was not called to go on with it unless I could make sure of the hearty support which would be practically unanimous. Information came to me this summer which showed that such unanimity was more than I could expect. I have, all my life, been accustomed to sudden changes, making decisions quickly and acting on them without delay, whenever I had no reason

to doubt the providential guidance."

Dr. Dripps set Oct. 1 as the terminal date of his service with the church. He had then been with the church about seven years. He had come to Savannah Feb. 1, 1889, and had moved his family to Savannah in April following.

After Dr. Dripps had departed, the pulpit was filled from time to time by several ministers, some of whom were considered likely candidates to succeed him. While the congregation considered the problem of securing a permanent minister, a number of the members expressed the desire that the correspondence between the elders and Dr. Dripps leading to the resignation of the minister should be read from the pulpit. This, however, was not done.

In February of 1896 the congregation called the Rev. Peyton H. Hoge of Wilmington, N. C. At the time the church was preparing for a series of revival meetings under the leadership of Dwight L. Moody, the greatest evangelist of the day.

Before the arrival of Mr. Moody preliminary meetings were held in the church. The *Savannah Morning News* editorialized in one of its headlines, "World Needs the North Wind of God's Sharp Words."

Moody preached his first sermon in the church on Thursday, March 2. More than 3,000 people attended the meetings of that day. The church was unable to hold half of those who desired to hear the noted evangelist. The first sermon he preached was in the afternoon on the subject of "Prayer." He expressed his thought about the importance of prayer by the words, "I would rather be able to pray like Elijah than to preach like Gabriel."

The newspaper account of the night meeting says, "Every available seat and all the available space was taken last night. The gallery itself held its full quota of people. In theatrical parlance the gathering justified the S.R.O. card. Long before 8:00 o'clock not a seat could be had."

Crowds poured into the church at every meeting. According to a newspaper headline, the situation is bluntly shown, "No Church Large Enough." It was said Moody could have preached to twice as many people if they could have got into the building. The congregation at one of the evening meetings was estimated at 2,100 to 2,500. In the afternoon of that same day there were 1,600 present.

While he was in Savannah, Moody was very generous of his time. In addition to his two services a day at the Independent Presbyterian Church he would minister to gather-

ings after the regular services. At one time, for example, he left his scheduled meeting to go to an inquiry meeting at the First Baptist Church. The particular gathering drew about 500 people.

Besides the activities already enumerated, Moody took time to deliver several sermons in the Negro churches of the city, and he went at least once to the county jail to preach to the prisoners.

At the end of his regular series of meetings Moody held a Bible study meeting at the Wesley Monumental Church, preached at two different Negro Baptist churches, and held a meeting in the jail.

After the Moody meetings were over, the Rev. Dr. Peyton H. Hoge came to Savannah and was entertained by the ladies of the congregation at a reception. An attempt was made to persuade him to accept a call to the church, but in April he notified the officials that he felt it his duty to stay where he was. The congregation was disappointed. Dr. Hoge had been called without having been heard by the congregation and without previously having been known to any member of the congregation. After the people had heard him, they believed he was the man the church needed. It was, however, necessary to look elsewhere.

The three ministers—Dr. Leonard Woolsey Bacon, the Rev. Allen F. DeCamp, and Dr. J. Frederick Dripps—were all associated in more or less degree with Dr. Axson. In the interim between the resignation of Dr. Dripps and the coming of his successor, the church had its greatest and even its most spontaneous revival, as already shown.

After Dr. Dripps had given up the pulpit, efforts to find his successor were not immediately successful. Regardless of that, a long era had come to a close.



## *Toward and into the Twentieth Century*

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AS LATE AS DECEMBER, 1870, official notice was taken in the Minutes of the Trustees of the affair of Dr. Henry Kollock, whose case had been acted upon at White Bluff by the Harmony Presbytery. John Macpherson Berrien and others had been appointed as a committee to study the matter and report to the church, and this the chairman did at a later date. The recurrence of a study of the case was for the purpose of determining the connection of the church with any other ecclesiastical bodies. The subject apparently was dropped; and after that, even a nominal connection with the regular Presbyterian churches, if there had ever been one, silently ceased, as the Minutes of the Trustees observe.

After the resignation of Dr. Dripps and before a new minister had accepted a call, many well-known ministers filled the pulpit, and city-wide meetings were held in the church. Randolph Axson, the moderator of the session at the time, nominated the Rev. Dr. John William Roseboro of Petersburg, Va. He had preached in the church for twelve days a short time before. He received the highest indorsements, and the Rev. Robb White, rector of Christ Episcopal Church, said he had heard nothing but good of him. Other ministers who preached in the church and who were considered for the place were the following gentlemen: the Rev. J. O. Flynn of Columbia, S. C.; the Rev. Dr. William M. McPheeters, also of Columbia, the Rev. James E. Fogarty of Greenwood, S. C.; the Rev. J. T. Plunkett of Augusta, Ga.

At the same time that the Independent Presbyterian Church was looking for a new leader, the minister of the Second Presbyterian Church had just declined an offer to go to Thomasville, Ga. Since the "little church," as the Second Presbyterian Church was affectionately called, was much attached to the parent church, its minister frequently served the Independent Presbyterian Church whenever needed.

When the Dwight L. Moody meetings were brought to a close in March of 1896, one of the newspapers referred to them as "Possibly the most successful revival ever held in Savannah." Of course the church still needed its own minister, but a call to the Rev. Peyton H. Hoge, D. D., of Wilmington, N. C., failed to induce him to take charge of the church. He had been called without being personally known to any member of the congregation. After having heard him preach, he was looked upon as the man needed, but he decided to stay where he was.

While the congregation was still looking for a regular minister, the Rev. T. DeWitt Talmadge held a series of meetings in the church. He was one of the outstanding evangelists of the time. When he preached on "The Splendors of the Bible," the *Savannah Morning News* of Feb. 22, 1897, reported that more than 2,000 people heard the famous evangelist the evening before and that hundreds had been turned away for lack of space. The newspaper said the crowd was one of the largest ever seen in Savannah. "Between 2,000 and 2,500 heard the distinguished divine, and hundreds were turned away," as the newspaper reported.

In March of 1897 it was announced to the congregation at a morning service that the Rev. James Y. Fair, D. D., minister of Grace Street Church, Richmond, Va., had been called to the church. He had been expected to preach at the regular service on the 21st, but had been absent on account of the death of his mother the week before.

When on the 28th Dr. Fair did preach in the church, the congregation was greatly pleased with him and delighted that he accepted the call even sooner than had been expected.

Dr. Fair's acceptance was officially announced to the congregation in April. Dr. Fair notified the officers of his intentions to begin his connection with the church on the first Sunday in May. Regardless of that, the change from Richmond to Savannah was not accomplished without a struggle. The minister's Richmond congregation objected to giving him up. When Dr. Fair asked the East Hanover Presbytery to dissolve the pastoral relation between him and his church, there was an immediate and vigorous protest. Randolph Axson, moderator of the session, together with the Rev. W. A. Nisbet, of the Second Presbyterian Church, were sent to Richmond to present the views of the Independent Presbyterian Church. The affair was settled amicably, and Dr. Fair took up his duties with his new church.<sup>1</sup>

One of the first duties of most importance for Dr. Fair

to perform was to write a letter to the Rev. Robb White, rector of Christ Church, sympathizing with the members of that church on the burning on May 22 of their place of worship and tendering to them the use of the Sunday School building.

Dr. Fair wrote: "I am told that when our own edifice of worship was destroyed, while the flames had scarcely relinquished their destructive embrace from this temple, there came an invitation from the members of Christ Church, asking us to come and hold our services in their sanctuary. How fervently, therefore, do our hearts go out to them this morning, as they gather about the ruined walls of their beloved church. We have hastened to offer them a place of worship here, our church, and, while they reply that they deem it unfeasible to hold any service today, they will accept the tender of our lecture room and will worship there until their edifice is replaced."

Dr. Fair was installed as minister of the Independent Presbyterian Church May 30, 1897, the Rev. Moses D. Hoge, emeritus minister of the Second Presbyterian Church of Richmond preaching the installation sermon.<sup>2</sup>

Dr. Fair's family was made welcome in Savannah. His father, the Rev. R. A. Fair, formerly minister of the Presbyterian Church of Newberry, S. C., his last charge since his retirement, came to Savannah to live with his son. Dr. Fair's sister, Miss Josephine Fair, was his housekeeper, Dr. Fair being a bachelor. He preached his first sermon in his new pulpit on Sunday, May 9, 1897.

The congregation of Christ Episcopal Church held a service in the lecture room a week after the fire which destroyed their building. The Rev. Robb White, the rector, preached.<sup>3</sup>

The widow of Gen. A. R. Lawton planned to erect a building to be called the Lawton Memorial in memory of her husband. It was announced that it would be occupied by the congregation of the Second Presbyterian Church. Ground was broken for the memorial building in July, 1897. It was planned to use the old building at Barnard and Anderson Streets as a Sunday School room after the completion of the Lawton Memorial.

According to newspaper reports, the workmen on the Independent Presbyterian Church steeple had a dizzy experience during a thunderstorm in August of 1898. It was pointed out that the sway had been too great, as demonstrated by the last several storms. A big blow bent the steeple three feet from the perpendicular, the inclination being to the north-



east. The contractor said it was necessary for the steeple to rock during a strong wind, but braces were added to run horizontally to give the steeple greater rigidity. It was not until March 3, 1899, that the congregation was able to use the building for the first time since the storm.

When Dr. Fair took his first summer vacation and came back, the pulpit on his return from Saratoga, N. Y., had been decorated with flowers by the children who, according to the newspaper account, arranged the decoration, "to more prettily signify their joy at the return of Dr. Fair."

One special type of work organized by Dr. Fair was a class for Chinese. The class was formally organized with seven Chinese at 4:00 P. M. on the 10th of October, 1897. The members of the class asked to be allowed to use the session room, as they feared they would attract too much attention in the regular Sunday School.<sup>4</sup>

Before the Lawton Memorial was finished, Mrs. Sarah L. Lawton, the widow of Gen. A. R. Lawton, died in New York on the second of November, 1897. Gen. Lawton had died the year before. As reported by the *Savannah Morning News*, Mrs. Lawton's funeral was from the residence, 516 Abercorn Street. The services were conducted by Dr. J. Y. Fair and the Rev. W. A. Nisbet. A codicil to Mrs. Lawton's will provided \$35,000, or such amount as might be needed, to be set apart for the Lawton Memorial.

A report on the membership of the church at the time showed 409 white and 11 colored members. The membership lists were published to show the address and the year of accession of each member.

Dr. Fair was always in great demand as a speaker. He responded to a toast at the annual dinner of the St. Andrew's Society in November, 1897. In February, 1898, he delivered the anniversary address to the Port Society. Several times he delivered commencement addresses, addresses before local organizations, such as the Seamen's Bethel and Masonic groups; and he was popular as a chautauqua lecturer.

The Second Presbyterian Church was delayed in getting into the Lawton Memorial, but it was announced that the congregation of the church would be the only congregation or organization that would have continuous use of the building. However, use of the building by consent of the trustees was contemplated for other purposes, such as religious, charitable, or educational meetings. The congregation of the Second Presbyterian Church held its first service in the building on the 5th of March, 1899. The minister, the Rev.

W. A. Nisbet, and the members expressed great satisfaction in being able to worship in the handsome building, as the old building had become totally inadequate.

Dr. Fair's father, the Rev. R. A. Fair, died April 11, 1899. Sympathy and offers of aid came to Dr. Fair from many quarters.

Foreign Missions Day was observed on the 15th of May, 1899. Dr. Fair preached on the text from Romans I:14, "I am debtor to the Greeks and to the barbarians, both to the wise and the unwise." Attention was called to the fact that the Rev. W. H. Hudson, a missionary of the Presbyterian Church in the United States, commonly called the Southern Presbyterian Church, received a part of his support from the Ladies' Missionary Society of the Independent Presbyterian Church. The society was quite active and sent \$200 in 1898 to aid in building in China a school to be known as the Axson Memorial School.

The Rev. Sam Jones,<sup>5</sup> the noted evangelist, held a revival in May, 1901, in Park Extension, under the auspices of the Ministerial Association. He was subjected to considerable adverse criticism before he came to Savannah and while he was in the city. He was accused particularly of indecency in language, but he was defended strongly against such charges by the Rev. W. A. Nisbet and others. Mr. Nisbet said the charges were "unqualifiedly false." In spite of the charges, the attendance at the meetings was evidently not affected. As the *Savannah Morning News* reported, one audience "was the largest that has ever attended a meeting of this sort in Savannah, numbering about 8,000."

Dr. Fair's work with the Chinese class had achieved such success that the minister was encouraged to widen the usefulness of the Sunday School by adding a class for the deaf and dumb.

Word was received in 1900, that Dr. W. H. Hudson was in danger in China, as a result of the Boxer Rebellion, but on July 1, 1900, word came that Dr. Hudson was safe. His missionary work at Kashing embraced charge of the Axson School for Boys, which was opened in 1900. His other duties included medical and dispensary work for the treatment of disease among the natives. Asked about the situation in China, Dr. Fair let it be known that he could not see any reason for the churches to abandon their work in that field and leave the country. As a matter of fact, he contended that greater opportunities would develop on account of the present trouble and the temporary abandonment of some of the

activities. The Ladies' Missionary Society, an organization of the ladies of the church, redoubled their efforts to make up a special purse to send to Dr. Hudson. The ladies wished to express to Dr. Hudson and his family their kindly remembrance and appreciation of the fortitude they had shown.

Not long after the first message about Dr. Hudson, a letter was received from the office of the Secretary of Foreign Missions of the Southern Presbyterian Church regarding the missionaries. The letter brought the news that all missionaries of the church had arrived safely in Shanghai. Dr. Fair announced the news to the congregation July 1, 1900. Dr. Hudson visited the church in July, 1902.

The Rev. Dr. Charles M. Sheldon, author of *In His Steps*, preached to a large congregation in the church on Sunday, Nov. 18, 1900. The meeting was held as a union service in conjunction with the First Presbyterian Church.

On Sunday, Feb. 10, 1901, Dr. Fair preached the sermon on the occasion of the celebration of the 220th anniversary of the Circular Church in Charleston, S. C. This was the church in which Dr. Axson grew up. It is said to be the oldest Congregational church in the South. On his visit to the Charleston church he was accompanied by Randolph Axson, son of Dr. I. S. K. Axson.

When a minister in Princeton, Ind., dared to cast aspersions on the hymn, *Lead, Kindly Light*, by saying it could be sung as faithfully by atheists and Buddhists as by Christians, Dr. Fair sprang to the defense of the hymn. He said the brother belonged to a psalm-singing sect, members of which believed in inspired hymns. He said he considered the hymn in question one of the grandest of all, and if the Buddhists cared to sing it, they should be encouraged to do so.

A Union Thanksgiving service was held in the Independent Presbyterian Church in November, 1905. The *Savannah Morning News* reported that several local ministers participated in the service and that all congregations of the city, except the Roman Catholic, attended. The principal addresses were delivered by Judge Samuel B. Adams, a Methodist layman, and the Rev. Dr. George Solomon, the rabbi of Temple Mickve Israel.

Discussions of the day in various places dealt with the union of the different Presbyterian bodies. In April, 1907, the Savannah Presbytery met at Blackshear, and Dr. Fair in a sermon spoke on the subject. There was expected to be a debate on the question. The Presbytery appointed a committee, with Dr. Fair as chairman, and the committee ap-





Portrait of Miss Mary Telfair as painted by Carl Brandt. Miss Telfair was born about 1789 and died in 1875.

# INDEPENDENT PRESBYTERIAN CHURCH.

SAVANNAH, *Friday, 6th May, 1814.*

A meeting of the Members and Pew-Holders, was held this day pursuant to a notice published in the Gazette of the City.

The Chairman of the board of Trustees, stated that the object of the meeting was to determine upon such measures as should be deemed necessary, in consequence of certain proceedings had before the Presbytery of Harmony, at a meeting held in Charleston, S.C. on the 16th April, last; at which meeting a sentence of deposition was formally adopted and issued, against the Rev. H. Kollock, the Pastor of this Church.

A communication was presented from the Rev. H. Kollock, and read; containing a statement of facts in relation to the proceedings which had been taken by the Presbytery against him, from their commencement to their conclusion; with a copy of the correspondence relative thereto.

It was moved and seconded, that a committee be appointed to examine Dr. Kollock's address, and report what steps it will be necessary to adopt in relation to the proceedings of the Presbytery of Harmony; and that its circular address be submitted to that committee.

The meeting was then adjourned. The chairman named the following gentlemen of the committee:

MATTHEW M'ALLISTER, JOHN M. BERRIEN, JOHN BOLTON, ALEX. TELFAIR, MOSES CLELAND.

*24th May 1814.*

At a meeting of the Members and Pew-Holders of the Independent Presbyterian Church, called by the Trustees to receive the report of the Committee appointed at the last meeting:

The Committee of the Pew-holders of the *INDEPENDENT PRESBYTERIAN CHURCH* of the City of Savannah, to whom were referred certain documents relatively to the proceedings of the Presbytery of Harmony, at their session held at Charleston, South Carolina, on the 16th April, 1814, beg leave to Report:

THAT by an abstract of the said proceedings now before them, it appears that the said Presbytery of Harmony, did at the day and place above stated, proceed to pronounce a sentence of deposition against the Reverend Doctor HENRY KOLLOCK, the Pastor of this Church, declaring that by virtue of the power and authority committed to them, they did actually depose the Rev. Dr. H. KOLLOCK, from the Office of the Holy Ministry, and prohibit him from exercising any part thereof, for all time to come, on the pain of excommunication.

That such sentence of deposition is alledged to be founded on certain charges, in the said proceedings specified, and especially upon the charge of contumacy on the part of the said Dr. H. Kollock, in refusing to submit to the authority of the Presbytery.

That the said sentence of deposition refers to a sentence of suspension awarded against the Rev. Dr. Kollock, by the said Presbytery, at a previous session of that body, held at Augusta in October, 1813, upon like ground of contumacy, on the part of the Rev. Dr. H. Kollock, in refusing at that time to submit to the said presbyterial authority.

That by the documents now before the committee, and herewith submitted, it appears:

That long previously to the communication of the said sentence of suspension, viz. in the month of July 1813, the Rev. Dr. Kollock did address to the said Presbytery, a letter, communicating his determination to withdraw from the Presbyterial government, and explaining in detail the reasons upon which his determination had been founded.

From this letter, addressed to the Moderator of the Presbytery of Harmony, your Committee beg leave to make the following extract:

"DEAR SIR,

"Educated in a part of the country where there was no dispute between Presbyterians and Independents, I had taken it for granted that Presbyterianism was plainly founded on the word of God, and supported by primitive antiquity. In order to satisfy the doubts of some of my people, I entered into an examination of this question. The result of my enquiries was contrary to my expectations. I have in vain sought for a scriptural foundation of that form of government to which I once subscribed *ex animo*; and under my present views I feel it my duty to withdraw, and I hereby do withdraw from the Presbyterial Government."

That notwithstanding this withdrawal on the part of the Rev. Dr. Kollock, from the government of the said Presbytery, thus distinctly and formally announced, that body did proceed in the month of October last to pronounce the sentence of suspension before referred to, against the Pastor of this Church.

That such sentence of suspension was notified by the Rev. Dr. Kollock, to the people of this Congregation, who in a full meeting held at this place in the month of November last, did in substance resolve unanimously,

That the said sentence of suspension was unauthorised, illegal, and not binding on their said Pastor—of whose eminently pious and faithful labors they expressed their strongest conviction, accompanied with their ardent desire for the continuance of his services in the Pastoral relation which connected him to them.

That in pursuance of the said resolutions, the said Rev. Dr. H. Kollock, hath continued from that period, in the faithful performance of those Pastoral duties which for seven years past he hath performed in the Independent Presbyterian Church of this City, with signal benefit to the people of his charge.

That the said Presbytery have notwithstanding, proceeded to pass the sentence of deposition before referred to.

That it becomes thereupon the solemn duty of this Congregation, in defence of their beloved and much injured Pastor, charged with the crime of sacrilege in the performance of the duties of his ministry; in their own defence, since to them is imputed a participation in this crime; and for the purpose of quieting the apprehensions of the timid, whose fears may have been excited by the imposing solemnity of this act of assumed and unwarranted authority; distinctly to declare their sentiments upon this interesting occasion, and to place upon the minutes of this Congregation, this, the deliberate result of their conviction upon this important subject.

Opening of a report to the congregation in 1814 concerning the Rev. Dr. Henry Kollock.

pointed was expected to submit a report favoring federation.

An important organization of the church came into being in the early part of 1901. Through the leadership of C. M. Gilbert, 32 men gathered at his home, 308 Gaston Street, East, and formed a club known as the Men's Society<sup>6</sup> of the Independent Presbyterian Church. Dr. Fair was present and assisted in organizing the society, or club. Meetings were to be held once a month on Wednesday evening after prayer meeting. There were 29 names on the declaration to form a society.

The society for a time had some rather ambitious schemes, one of which was to establish a new church, probably to start as a chapel. Another was to raise money to buy a boat for Dr. W. H. Hudson in China.

After the congregation of the Second Presbyterian Church began to use the new building, the announcements for a time of the church services were made for the Lawton Memorial. In the *Savannah Morning News* of Oct. 20, 1901, the notice referred to the church as the Westminster Presbyterian Church. The connection of the "little church," with the Independent Presbyterian Church was apparently still maintained regularly.

An occasional visitor to the Independent Presbyterian Church in 1909 and 1910 was the Rev. Frank H. Wright. He was referred to as the Indian evangelist.

When the Sunday School held the 100th anniversary celebration on May 1, 1904,<sup>7</sup> the date but emphasized the date claimed for the organization of the school. However, the so-called birth date of 1804 cannot be substantiated by documentary evidence.

The trustees announced that the finances of the church were in good condition. It was stated that \$1,000 would be needed as current expenses for the year 1906. The deacons were to be charged with the responsibility of raising the money. The same amount was also set for the following year.

In 1907 attention of the church officers was called to the fact that the steeple was in bad condition and needed repairs. After the information had been confirmed by the architect, the copper work of the steeple and the weather vane were repaired at a cost of more than \$700.

In spite of the reports of a good financial condition, there was a small deficit at the end of 1907. The deacons in 1908 were asked to appeal to the congregation for \$1,200 for current expenses for the next year.

In 1909 Dr. Fair decided to resign. At a joint meeting



of the session and trustees on the 25th of October, the resignation was accepted with regret. Even so, a committee waited upon Dr. Fair to try to persuade him to withdraw his resignation. Although Dr. Fair said he was deeply touched "by the loyal friendships" of his congregation, he felt that he would have to accept the call that had come to him. He went back to Richmond, Va., but not to the church he had served before he came to Savannah. The call was from the Westminster Presbyterian Church.

A call was extended without delay to the Rev. Rockwell S. Brank, of St. Louis, Mo. Mr. Brank had planned a trip to Europe before he was called, and the session gave him extra time to make his decision about coming to Savannah and to make whatever other arrangements he needed to make. He came to the city in May, 1910. He occupied the pulpit at the regular Sunday services on the 8th of May. He also addressed the Y. M. C. A. in the afternoon. Thereafter he occupied the pulpit of the Independent Presbyterian Church as the regular minister for several years.

About this time a rumor was abroad about a substantial gift to the Westminster Presbyterian Church of Savannah. Although the minister would not discuss the gift, it was said to have been made by Joseph Hull for the purpose of erecting a suitable house of worship for the church as a memorial to his mother.

The Rev. W. A. Nisbet at that time found himself face to face with some serious charges brought against him by his session. The minister preferred counter charges, and the whole affair was scheduled to be aired before the Savannah Presbytery. Although the minister later withdrew the charges he had made and reinstated his officers, his own case was not dropped but went before the presbytery at a meeting in Flemington beginning Oct. 4, 1910. He was charged with inefficiency in relation to his pulpit work and pastoral duties; indifference to the work of the Sunday School, to the work of the Young People's Missionary Society, to the Men's Sunday Evening Club, and to members in trouble and distress, obstinacy by displaying unwillingness to consider suggestions from the officers of his church.

Mr. Nisbet, after a trial, was exonerated of all charges and restored to favor. As a result, many members of the Westminster Presbyterian Church, including several officers or former officers, withdrew. Most of them became faithful members of the Independent Presbyterian Church, and some of them served as officers of the church for many years.

Before Dr. Fair left Savannah, he presented to the session a communication from the General Assembly of the Presbyterian Church in the U. S., which was at that time meeting in Savannah. Dr. Fair was referred to in the letter from the General Assembly as "our representative." The communication was a "cordial invitation to consider the advisability of coming into organic relationship with our body." After due deliberation, an answer was made to the effect that "the way is not clear for the acceptance of this kind invitation."

The Rev. Mr. Brank was in Savannah before the case of the Rev. W. A. Nisbet of the Westminster Presbyterian Church had run its course. In fact, before the matter was settled by the union of the dissident members with the Independent Presbyterian Church, the presbytery had thought that consideration might be given to the feasibility of starting an additional Presbyterian church in Savannah. Mr. Brank was appointed by the presbytery on a committee which had considered the problem.

In the early part of the Rev. Mr. Brank's tenure of office considerable attention was given to the extension work of the church. In 1912 there was interest in the evangelistic work among the Indians of Indian Territory. In January, 1913, the Home Missionary Society announced that it had undertaken the Summer Extension work of the Nacoochee Institute. The Manse Mission Study Class assumed the financial burden of the support of the native teachers of the Girls' School at Chun-ju, Korea, as a memorial to Miss Nellie Rankin, a missionary of the church. Miss Rankin had died in service at Chun-ju Aug. 13, 1911.

In 1913 the church reported 436 resident members, 86 non-resident members, and two colored members for a total of 524. A year later the grand total was 562.

After the transfer of the Westminster congregation from Anderson and Barnard Streets to the Lawton Memorial, little use was made of the old church building for a time after that. However, on Jan. 10, 1914, it was announced that the Henry Street Mission had been transferred to the building at Anderson and Barnard Streets and would in the future be known as the Anderson Street Mission.

About the same time the congregation received a report that a new Sunday School had been started on Thirty-ninth Street, East, at Thirty-ninth and East Broad Streets. The new school had been organized by Miss Nina Pape,<sup>8</sup> Miss Georgia Riley, and Miss Nellie Martin, all workers in the Independent Presbyterian Church. The school had been

organized in an upper room of the home of Mr. and Mrs. Charles M. Parker at 608 East Thirty-ninth Street, near East Broad Street.

Hardly before it had progressed very far, the new Sunday School had outgrown its small quarters. Luther H. Quarterman undertook the superintendency of the new school. The school through the years became the nucleus of the congregation of the Eastern Heights Presbyterian Church.<sup>9</sup>

The matter of individual communion cups came up in 1914, and action was deferred until later. The congregation in 1915 voted in favor of the use of individual cups after the change had once been voted down.

In the regular annual meeting of the congregation in January, 1916, an announcement was made of a new Sunday School which had been started at Montgomery through the efforts of Dr. and Mrs. L. N. Turner.

At the annual congregational meeting in January, 1916, Col. A. G. Cassels made a suggestion, which, if adopted, would change the financing of the church. He thought the pews of the church should be free, as had already been proposed. Judge Davis Freeman put the following motion before the congregation: "That on and after Jan. 1, 1917, the pews of this church shall be free." Dr. Brank<sup>10</sup> turned the chair over to one of the elders and spoke from the floor in advocacy of the plan. Judge Samuel P. Adams, a Methodist layman who had been consulted frequently on legal matters, gave it as his opinion that the church had a right to make the proposed change without endangering the enjoyment of the Telfair Fund. Dr. Brank thought a committee of five should be appointed to suggest whatever changes should be made with reference to the election of trustees if the change should be adopted. Dr. Brank proposed that such a committee be appointed with instructions to report back in six weeks. His motion passed. The trustees were of the opinion that in order to effectuate a change in the charter, a majority of the pewholders would have to agree in writing to the change proposed.

A special meeting of pewholders and communicant members was called in March of the same year for the purpose of considering the question of free pews and for the election of additional officers. It was pointed out that the congregation had voted in favor of free pews and that a majority of the pewholders had agreed in writing to the new plan. In the amendment to the charter it was provided that the trustees before the annual meeting in 1917 should elect three trustees and that the congregation in its annual meeting should elect



two trustees, all of the trustees so elected to serve until Feb. 1, 1918. Trustees were to be elected annually thereafter in like manner and are now so elected. No person not a resident male member and at least 30 years old was to be considered eligible for election as a trustee. A vacancy on the board of trustees was to be filled by the remaining trustees. These features were proposed by the committee in a resolution and ordered included in the new charter. Final steps for the amendment to the charter were taken in a meeting of the congregation in January, 1917.

Dr. Brank received a call from the Central Presbyterian Church of Summit, N. J., in 1917, and he submitted his resignation. A special meeting was called to consider the resignation of the minister to accept the call to the New Jersey church.

Dr. Brank wrote that he felt he should accept the call for several reasons: 1. a change would widen his field of usefulness; 2. the climate would be more invigorating; 3. the special tasks which drew him to Savannah had been accomplished.

When a motion was made to accept the resignation, Judge Davis Freeman moved to accept it with regret, but E. A. Cutts spoke at length in opposing the motion. He offered a substitute motion and succeeded in having a committee of five appointed to call on Dr. Brank and try to persuade him to withdraw his resignation. The committee had no success with Dr. Brank, as he said he felt he was already committed to the church in New Jersey. When the committee reported to the congregation, presided over by Julian Schley as moderator, Judge Davis Freeman again made a motion that the "resignation be regretfully accepted." This was done, and the church was again without a leader.

A special meeting of the congregation was called for Sept. 30 to discuss and, if possible, to fill the vacancy caused by the departure of Dr. Brank. C. G. Bell moved that the congregation extend a call to the Rev. Dr. Neal L. Anderson. Mr. Bell stated that three committees sent to hear Dr. Anderson had all been greatly impressed. Although the proposed minister was highly recommended, some of the members wished to be more enlightened about Dr. Anderson's attitude toward the question of affiliation of the church with the presbytery. These members in particular and the whole congregation were informed that Dr. Anderson had no set policy as to whether or not it would be advisable for the church to join the presbytery. John Hutton, who turned out

in later years to be Dr. Anderson's best friend in Savannah, expressed himself as being pleased to learn that. C. M. Gilbert said he had the same feeling, and W. T. Hopkins moved that a call be extended to Dr. Anderson and that it be expressly understood there would be no restrictions placed on his policy. A call was extended to Dr. Anderson, and he accepted it.

## *A Period of Building and Expansion*

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THE FIRST MEETING of the trustees under the new charter was held Jan. 2, 1918. A short time before that George C. Freeman had resigned from the board of trustees because of physical disability. He had served forty years. His son, Judge Davis Freeman, was elected in his place. George J. Mills was elected chairman under the new charter.

There was a very little gap in the time between the resignation of the Rev. Rockwell S. Brank and the coming of the Rev. Dr. Neal L. Anderson.

One of Dr. Anderson's first actions concerned a request from the board of public education for the use of the Sunday School building for singing classes. Dr. Anderson, apparently, was not averse to granting the permission, but the board informed the new minister the Sunday School building should be used only for religious purposes, and therefore the trustees did not favor granting the request. However, the board met a few days later and rescinded its previous action. In a letter from the chairman, G. J. Mills, the board's new position was stated: namely, the Sunday School building for singing classes might be granted on condition that: 1. The action of the board was not to be considered a precedent; 2. permission should not extend beyond the current school year, that is, three months; 3. careful attention must be given to the care of the building.

When news came of the armistice on Nov. 11, 1918, ending World War I, Dr. Anderson opened wide the doors of the church and went immediately to the choir loft. There he sat down at the keyboard of the great instrument and poured out his own joy and the joy of his people over the cessation of the long and cruel war. This was a happy interlude in the business of the church.

In December of 1918 the trustees appointed a committee to inform the board of education that the Sunday School



building could be used for singing classes until the board could make definite plans for a permanent location. It was specified that only the first floor could be used, that perfect order must be maintained, that any expenses in connection with the singing classes must be assumed by the board of education, that any damage must be rectified, and that reasonable compensation must be given the sexton for additional duties.<sup>1</sup>

In the early part of 1919 an influenza epidemic was still raging in Savannah, after having broken out in 1918. Dr. Anderson advised the trustees to pay the expense of printing, addressing and mailing the folder to members of the congregation each week during the epidemic.<sup>2</sup>

In February Dr. Anderson reminded the church of the centennial celebration to be held in April. The centennial referred to was to be the centennial of the dedication of the first church building on the present site. The dedication in 1819, attended by the President of the United States and his entourage, was one of the outstanding events in the history of the church. Dr. Anderson, who was a competent organist himself,<sup>3</sup> also said he would like for the trustees to consider the purchase of a new organ in commemoration of the centennial. It was estimated that the cost would be about \$13,000. Dr. Anderson suggested that the trustees raise one half and the congregation one half. The trustees at the time decided against the plan of rebuilding the organ.

Dr. Anderson asked the trustees to provide an assistant for him. The board appropriated \$1,350 for one year for the purpose.

The centennial program was held as planned to commemorate the erection of the first building on the present site in 1819. It proved to be an interesting event.

The budget for 1920 was set at \$11,530. Included in that were two items for the supply of the pulpit: \$5,000 for the pastor's salary and \$240 for summer supply. It was estimated that the income of the church would be sufficient to meet the budget.

It soon became evident that a new organ was a vital need. Plans for a new organ screen or casing, drawn by Hendrik Wallin of Savannah and approved by Henry Bacon, an architect of New York, were accepted by the trustees at a meeting in May. At the same meeting it was decided to advertise to sell the chandelier, which had already been removed from the church a short time before.

On account of the demoralizing effect induced by the

world war and the influenza epidemic, it was difficult for Dr. Anderson to go forward with the extension work that had been envisioned. It was held in abeyance, but progress was in the making.

The celebration of the centennial was held on May 9, 1919, and gave the congregation an opportunity to sum up what had been done in the years gone by. The Rev. Robert P. Kerr, D. D., who had served the church before as an assistant minister, participated in the service. Messages were read from former ministers of the church: The Rev. E. C. Gordon, D. D., the Rev. J. Y. Fair, D. D., and the Rev. Rockwell S. Brank, D. D. The anniversary sermon was preached by the Rev. Walter W. Moore, D. D. Dr. Kerr, who also delivered an address, spoke on "The Relation of Lowell Mason to the Independent Presbyterian Church, and His Service to Hymnology."

Dr. Anderson reported at the annual congregational meeting of 1920 that he had made 800 pastoral visits during the preceding year. The City Missionary Society found a new field of activity in the Anderson Street Sunday School, and the organization merged itself with that work. The Sunday School at Montgomery had reopened during the fall and was showing progress. The congregation had already raised over \$15,000 for rebuilding and enlarging the organ.<sup>4</sup>

When in 1919 the new budget was adopted, Julian Schley called attention to the fact that the church obligation would be increased by \$6,000 and said it would be necessary for individual subscription to be increased materially. In December, 1922, when the budget for the next year was worked out, the total was stated as \$18,600. The session announced that Malcolm R. Williamson, a member of the graduating class of Columbia Theological Seminary, had accepted the call to be assistant minister and would begin his activities June 1. He was expected to aid in the development of the work at Anderson Street and the suburbs.

In April of 1921 Dr. T. S. Clay, formerly a member of the Independent Presbyterian Church and for some time an elder in the First Presbyterian Church, sent a long letter to the moderator of the Savannah Presbytery protesting against the appointment of a member of the session of the Independent Presbyterian Church as a member of the Home Mission Committee. He further registered a protest against publication in the *Presbyterian Outlook* of an account of the contributions made by the Independent Presbyterian Church.

Urged by Dr. Clay, the session of the First Presbyterian

Church sent a protest to the fall meeting of the Savannah Presbytery in 1921 covering the following matters: 1. The appointment of a consulting member of the Home Mission Committee or any other committee of the presbytery if the appointment is from the membership of another communion; 2. to the recording of the name of any church of an outside communion along with the churches of this presbytery; 3. to the reception under the care of this presbytery of one not a member of a church not in the presbytery; and 4. to the granting of indefinite permission to any minister of this presbytery to work without the bounds of this presbytery.

The presbytery sent the protest back to the First Presbyterian Church with the recommendation "that the whole matter be dropped." Although there was no dissent to the vote to send the protest back to the First Presbyterian Church, Dr. Clay was not willing to give up. He presented an overture to the presbytery covering in substance the points in the original protest. The presbytery declined to accept the overture, and Dr. Clay gave notice of his intention to appeal the case to the General Assembly.

The case was appealed, and the General Assembly held that the appeal did not have sufficient merit to justify a reversal of the decision of the presbytery and recommended to the presbytery that attention be directed to the rules of the church. With a few minor suggestions to prevent a misunderstanding, the case was officially closed.

The session in 1922 recommended that the Rev. George A. Hudson be sent to China as a new missionary under plans to be submitted later. The Rev. George A. Hudson is the son of the distinguished and devoted missionary, the Rev. Dr. W. H. Hudson, long retired and living in Greenville, S. C.

Miss Julia Wylly served for a time as church visitor. When she resigned, she was succeeded by Miss Helen Scanlon, who served as assistant to the minister for some time, and resigned in December, 1922. The session then announced that Malcolm R. Williamson, a member of the graduating class of Columbia Theological Seminary, had accepted a call to the church as the minister's assistant. Mr. Williamson was due to enter upon his duties in the following June. He was expected to aid in the development of the work on Anderson Street and to serve as executive secretary of young people's work in the church.

Malcolm R. Williamson was ordained on June 8, 1924, in a meeting of the Savannah Presbytery held in the Independent Presbyterian Church. He immediately entered upon



his work of a full-fledged minister as Dr. Anderson's assistant. After a year and a half the Rev. Mr. Williamson accepted a call to Griffin. He left to take a church of his own, although Dr. Anderson was reluctant to give him up.

The annual report of the session, presented Jan. 20, 1924, showed that the raising of the funds for the completion of the last of the ten churches and chapels in the Kashing District in China had rounded out a ten-year task which the church had assumed. The congregation a year before had agreed to bear a portion of the expenses of the Rev. George A. Hudson, and Hudson had already entered upon his work there to aid his father, the Rev. Dr. W. H. Hudson.

When on May 20, 1923, various organizations in the Women's Council of the church agreed to come together in one body to be known as the Woman's Auxiliary, Mrs. Inez Graves was made president. She served for a short while and was succeeded by Mrs. B. S. (Ruth) Barnes. Mrs. Barnes had been president of the Nellie Rankin Missionary Society when the project to erect a memorial to Miss Rankin was undertaken. She now was able to give new impetus to the movement. The memorial, which was to be an administrative building at the Girls' School in Chun-ju, Korea, was to cost \$4,000, according to the estimate, and was to be paid for in annual installments over a period of four years.

By 1924 the Sunday School of the home church had reached its high-water mark despite the fact it had lost forty members when its term for serving the Savannah Female Orphanage had expired. According to the session report, Dr. and Mrs. L. N. Turner had again taken up their work with the Montgomery Sunday School, "which is so largely due to their faithful and self-sacrificing efforts."

In 1924 plans were received from the Nellie Rankin Memorial Building at Chun-ju, Korea. The Woman's Auxiliary had raised the sum promised by the Nellie Rankin Missionary Society, and a new building was being contemplated. The building was completed and dedicated the same year. Miss Rankin had died in Chun-ju Aug. 13, 1911.

The expanding work of the church demanded the use of all its assets. George J. Mills, the chairman of the board of trustees, requested that the board be authorized to have the deed from Mrs. Mary Frew and Mrs. Elizabeth Train construed. This was the deed conveying to the church the lot on the northeast corner of Anderson and Barnard Streets. The congregation voted favorably on a motion by John L. Cabell to apply to Superior Court for an order to sell, the proceeds

to be reinvested and used for mission work.

At the annual meeting of the congregation on the 18th of January, 1925, attention was called to the exceptional losses by removals from the city and deaths in the preceding year. Two faithful members of the board of trustees were lost by death. George J. Mills had succeeded his father, Capt. J. G. Mills, as a member of the board of trustees and had served almost forty-four years at the time of his death. For many years he was chairman. In the language of the resolution on the occasion of his death, "we doubt if any man was ever more generous in his gifts to the beneficiaries of this church." Regarding Julian Schley, a member of the board of trustees from 1917 to the time of his death, it was said, "He was a man who believed and lived the gospel of joy."

At the same congregational meeting a report was made that Lawrence Aaron Davis, the executive secretary of the local Young Men's Christian Association, had been received as a candidate for the ministry and that on the 2nd of July of the preceding year he had been ordained by the Savannah Presbytery "as an extraordinary case." Mr. Davis began his service as a minister by accepting the appointment as the superintendent of evangelism for the presbytery.

With the contemplated sale of the Anderson Street property, it was planned to move the school to the new location at Thirty-seventh and Cedar Streets. This new and enlarged school would be linked historically with the former Parker Mission and the Anderson Street School. E. W. Barnwell was elected the superintendent at the new location. The estimate on the plant to be developed, including the cost of the lot, was \$13,500.

The session announced plans for a reorganization of the men along new lines for "The Men-of-the-Church." Dr. Anderson was active in the rejuvenation of "The Men-of-the-Church."<sup>5</sup>

In considering the extension work of the church, it seemed to many members that a new Sunday School building was badly needed, and so a building committee was assigned the task of studying the situation. The committee made a report at an adjourned meeting of the congregation in November, 1926. The committee said it seemed to be the desire of the congregation to have a modern-type Sunday School building and that it should be erected at Bull and Hull Streets, the site of the building then being used by the school.

In May, 1927, the eminent architect, Dr. Ralph Adams Cram, of Boston, Mass., came to Savannah to address the



A copy of a picture of the first building on the present site. Found by one of the janitors in some loose sand under the church.



State of Georgia.

NO. 185

Chatham County.

Marriage

License



By *Hampton L. Powell*

Seg,

ORDINARY FOR THE COUNTY OF CHATHAM AND STATE AFORESAID.

To my Minister of the Gospel, Judge, or Justice of the Peace for said State:

You are hereby authorized to join in the **HOLY STATE OF MARRIMONT,**  
*Mr. Woodrow Wilson* of *Boysen Manor Penn.* and  
*Miss Ellen L. Axson* of *Savannah, Ga.*

according to the CONSTITUTION AND LAWS OF THE STATE, for which this shall be your LICENSE.

Given under my Hand and Seal of Office this *Twenty-fourth* day of *June* in the Year  
of our Lord one thousand eight hundred and *eighty-five*.

*Philip M. Russell Jr.*

*Clerk Court of Chatham County*

This Certifies,

and *Miss Ellen L. Axson*  
on the *Twenty-fourth* day of *June*.

That *Mr. Woodrow Wilson*  
were duly **JOINED IN MARRIAGE**

*A. D. 1885.*

By *Rev. J. S. K. Axson*

SAVANNAH MORNING NEWS PRINT.

Copy of the marriage license issued Woodrow Wilson and Miss Ellen L. Axson, granddaughter of the Rev. Dr. I. S. K. Axson, minister of the Independent Presbyterian Church.

Poetry Society of Georgia. The Sunday School Building Committee took advantage of the opportunity to confer with him. Dr. Cram was asked to prepare plans and submit estimates for a building on Bull and Hull Streets. At a meeting presided over by Dr. L. N. Turner and to which the members of the congregation had been invited to meet Dr. Cram, the Rev. Dr. Neal L. Anderson, the minister of the church, introduced Dr. Cram to the gathering. Very positively Dr. Cram said that in his opinion any large building on Bull and Hull Streets would detract from "the unique dignity and beauty of the church edifice, which is regarded throughout the architectural world as one of the most beautiful churches to be found anywhere."

As the building committee had not at that time been given authority to consider any building site except the one at Bull and Hull Streets, Dr. Cram said he had acted on his own initiative in proposing a plan to the congregation. He said he had been so much impressed by the beauty of the church that he had prepared plans to submit to the congregation for a building in the rear of the church. He was emphatic in saying that he had made the plans without any suggestion at all from the building committee and had made the plans at his own expense. In his opinion, the erection of a Sunday School building on the site of the manse offered a most attractive solution to the problems of the church. Assurance was given the congregation that the rear windows of the church would be preserved unobstructed. Nothing was done at the meeting to act upon the suggestion, as Dr. Anderson said the meeting was not a regular meeting and that no motions could be entertained.

The building committee, having completed its preliminary work, a new committee was formed with Capt. Robert M. Hitch as chairman. The new committee was authorized to employ Dr. Cram as architect and to see to it that the western windows of the church were to be left free from obstruction, to have the architect call for bids, to have the canvass for funds continued, and to keep records of the proceedings of the committee.

At a special meeting held on May 23, 1928, the congregation decided that the new Sunday School building should be built on the property of the church just west of the church building. The congregation voted that no plans should be used which in the judgment of the architect or building committee might detract from the beauty of the church. The architect then proposed preliminary plans which would be

suitable to the needs of the congregation and which would comply with the resolutions. The architect then proposed preliminary plans which would be suitable to the needs of the congregation and which would comply with the resolutions under which the committee had power to act. At the suggestion of Dr. Cram, Morton Levy and W. B. Clarke, two architects, who formed a firm of architects locally, were employed to assist him in the work.

The selection of the site on the corner of Oglethorpe Avenue and Whitaker Street meant the razing of the manse. That caused bitterness in the hearts of some members of the congregation and even citizens who had no connection with the church. Protests came to the building committee from various parts of the state. The building had historic associations, having been the birthplace of Ellen Louise Axson, Woodrow Wilson's first wife and the mother of his children. It was also the building in which Woodrow Wilson and Ellen Louise Axson were united in marriage.

Since the congregation had already selected the site for the new building, the building committee refused to take any steps to have the action rescinded. Accordingly, bids were called for from contractors. The bid of Farquhar McRae for \$119,864.40 was accepted, subject to confirmation by the congregation. Other expenditures necessary to the completion and equipment of the building would raise the total amount several thousand dollars.

The building committee reported that borrowing money to finance the building would be no problem at all. A financial institution had offered to lend the church between \$100,000 and \$150,000. with no mortgage required as security for the loan. The plain unsecured notes of the church would be accepted.

The committee recommended that the new building be named the Axson Memorial Sunday School Building<sup>6</sup> in loving memory of the Rev. Dr. I. S. K. Axson, who served the church from 1857 to 1891. The committee portrayed the devotion of Dr. Axson to his work and said he had remained at his post of duty during the terrible yellow fever epidemic which visited the city in 1876.

Besides these recommendations the committee recommended the acceptance of the bid of Mr. McRae; to receive bids for an elevator and other fixtures and equipment so as to make the total cost, along with the building, not more than \$145,000; that the committee be authorized to borrow such sums as needed; and to make available to the board of trustees



the entire net proceeds to be derived from the collection of all pledges and gifts. The congregation accepted the resolutions of the committee by a vote of 246 to 52.

With the completion of the Sunday School building and its dedication to the great purpose for which it was erected, it was pointed out that even in a period of financial stress, the congregation had in 1928 raised more money than in any other year in the long history of the church.

Dr. Francis M. Turner was made superintendent of the Sunday School on the removal of George H. Bierbaum from the city. The mission Sunday Schools were thriving and showing steady progress. Montgomery was enlarged by a branch school and a community house. At the same time the services of Dr. and Mrs. L. N. Turner were supplemented by the work of Mr. and Mrs. Phil McAllister. F. C. Debele was superintendent of West Savannah Sunday School. In his work he received the assistance of several laymen. The Eastern Heights School was for a time carried on under the superintendency of E. W. Barnwell, but in 1929 it was turned over to the Rev. A. M. Martin, assistant minister of the Independent Presbyterian Church and at the same time a son of the church.

At the annual meeting of the congregation in April, 1930, reports of the Sunday School work were still bright. When Dr. F. M. Turner resigned as superintendent of the Sunday School in the mother church, to be succeeded by H. L. Salisbury, the congregation expressed appreciation of his work and noted that his "administration marked a real epoch in the long history of our Sunday School."

R. M. Butler, chairman of the committee in charge of erecting the Sunday School building on Bull and Hull Streets, died Aug. 15, 1929. Mr. Butler had been interested in the Butler Presbyterian Church, a Negro church which has had an honorable history. The church bears his family name.

Other prominent members of the church who died in 1929 were William Trenholm Hopkins, who served on the board of trustees for ten years, and Hugh M. Hutton, educated in England, and a member of the board of deacons for thirteen years.

At a called meeting of the congregation Oct. 12, 1930, the resignation of Dr. Neal L. Anderson was read. In his letter Dr. Anderson said he had determined on the course the preceding June when he had given notice he would not renew the lease on his residence. The resignation was accepted "with a grateful appreciation of his many years of earnest and tire-

less labor among us." His salary was continued for the remainder of the year.<sup>7</sup>

Dr. Anderson excelled as an organizer. He founded the K. B. A. Men's Bible Class and suggested the initial letters of the names of Dr. Kollock, Dr. Baker, and Dr. Axson, former ministers of the church be combined to make the name of the class. A member of the class suggested that the "A" should also stand for Anderson. The class adopted the suggestion without adding an additional initial to the name of the class. Dr. Anderson also fostered the formation of the Knights of the Mystic Seven, a society for boys. Its ritual was modeled after that of a college fraternity primarily, with perhaps suggestions from the Knights Templar. Dr. Anderson's interest in the history of the church was enthusiastic. He found and listed many books and documents important in the annals of the church, but there was not at the time a proper way to care for treasures of that kind, and many of them disappeared.

Among the extra-clerical activities of Dr. Anderson was that of inventor. One of his important inventions was a carriage return on the Remington typewriter.

Unfortunately, though Dr. Anderson's resignation would seem to have been made and acted upon with the best of feelings on both sides, private correspondence displays a bitterness which but few could have had any reason to suspect.<sup>8</sup>

Within six months, when the annual meeting of the congregation was held in April, 1931, unanimous concurrence in the choice of the Rev. Dr. Samuel McPheeters Glasgow was expressed by a rising vote. Dr. Glasgow was then serving the First Presbyterian Church of Knoxville, Tenn. At a special meeting in May the congregation voted unanimously to call Dr. Glasgow, and he accepted the call.

Dr. Glasgow was a minister "with a passion for chapels." At a called meeting of the congregation in December, 1934, for the purpose of transferring the Westminster property to the trustees a motion was made "that the Independent Presbyterian Church accept the tender of the Westminster Chapel property from those now holding the title thereto and instruct the trustees to receive the deed to the property for the church." This motion was carried.

When the real estate development first known as Industrial City Gardens<sup>9</sup> was started, L. H. Smith, the developer of the property, gave the Independent Presbyterian Church a lot to be used as the site for a chapel. The church accepted the gift and erected a chapel.

At the Ladies' Night meeting of the Men-of-the-Church

in December, 1937, announcement was made that a new chapel had been started at the Union Bag and Paper Corporation. It was named the Hermitage. L. H. Quarterman, one of the elders, was asked to take charge of the chapel temporarily.

In November of the same year the Rev. Dr. Waddy H. Hudson, who had been engaged in mission work since 1893, was in Savannah on a furlough. Dr. Hudson said he expected to hear at any time that his home village of Kashing, sixty miles west of Shanghai, had been demolished by Japanese guns, since the Japanese had been shelling it for weeks. Dr. Hudson was highly regarded by the Chinese, and he had been instrumental in formulating ideal constitutional principles of the new Chinese republic under Chiang Kai-shek.<sup>10</sup>

A report to the congregation at the annual meeting in 1939 showed the resident membership of the Independent Presbyterian Church as 755 and that of the outlying chapels as follows: Industrial City Gardens, 97; Hermitage, 15; Montgomery, 97; Westminster, 82. The Rev. Bonneau H. Dickson at the time was serving as assistant minister of the parent church and was holding regular services in the chapels.

The work in Industrial City Gardens had progressed so satisfactorily that the congregation of the Independent Presbyterian Church approved the construction of a chapel to cost not more than \$12,000 and authorized the trustees to subscribe \$8,000, payable \$1,000 yearly for eight years, provided the congregations of the Independent Presbyterian Church and the Chapel-in-the-Gardens should subscribe and pay \$2,000 each, or a total of \$4,000, or such an amount as might be necessary to complete the building.

The Rev. Arthur Martin, who had been serving as minister of the Thunderbolt and the Eastern Heights Presbyterian Churches, accepted a call in 1938 to the Zion Presbyterian Church in Winnsboro, S. C. Both churches he had served in Savannah had grown out of the work of the Independent Presbyterian Church. Mr. Martin, a son of the Independent Presbyterian Church, had been ordained in the church on June 5, 1928.

In 1938 Mrs. Buford (Bernice) Smith moved in the Woman's Auxiliary that since the Girls' School in Chun-ju, Korea, had been closed, the money formerly sent to that school should be placed in a fund to be called the Nellie Rankin Memorial Fund in the future. This was the course adopted.

In 1939 Dr. Glasgow declined two calls: one to be president of Columbia Theological Seminary in Decatur, Ga., and the other to the pulpit of the Westminster Presbyterian Church,



St. Louis, Mo.

At the suggestion of Dr. Nettie Grier the women of the Woman's Auxiliary, in April, 1940, sent letters to President Franklin D. Roosevelt to protest against allowing scrap iron to be purchased in the United States for shipment to Japan. Dr. Grier evidently thought some of the scrap iron would do much damage to the Chinese, to say nothing of the possibility that a part of it might eventually be used against the United States.

On the 28th of February, 1945, the Chapel-in-the-Gardens was organized as a church. The Rev. J. Boyce Nelson, chapel minister, was elected and installed as minister of the new church. The presbyterial commission which conducted the organization ceremony consisted of the Rev. Dr. Samuel McPheeters Glasgow, the Rev. George R. Akins, the Rev. E. L. Barber, the Rev. J. J. Martin, the Rev. J. Boyce Nelson, the Rev. Laurence Williams, and Elders M. R. Baker and Edwin A. McWhorter. Dr. Glasgow was chairman of the commission and presided at the ceremony. The Rev. Bonneau H. Dickson delivered a brief historical sketch of the chapel, tracing its development after its original organization.

The Hermitage Chapel, which was founded in 1937, became associated with the Chapel-in-the-Gardens Church. Its forty members became a part of the congregation.

The present building of the church was erected in the summer of 1941. The original chapel, constructed in 1938, was followed in 1938 by a manse.

Samuel T. Lipsey, Jr., was the student pastor in 1941 and was succeeded the following summer by J. Davison Phillips. Mr. Phillips also helped at the Chapel-in-the-Gardens and the Hermitage in the summer of 1943. William M. Hume assisted in the same capacity.

In 1943 the Rev. Thomas J. White assisted in carrying on the work at the Westminster Chapel and received the thanks of the session.

It was the happy duty of Dr. Glasgow, acting as the moderator of the congregational meeting in April, 1943, to predict that in another year the Chapel-in-the-Gardens and the Montgomery Chapel would be self-supporting and ready to be admitted to the Savannah Presbytery as churches. In April J. Boyce Nelson was introduced as the new chapel minister of the Chapel-in-the-Gardens and the Hermitage Chapel.

About the time the chapels were being prepared for reception into the presbytery, George R. Akins was ordained to the gospel ministry. The ceremony was performed on the

10th day of May, 1943. Mr. Akins had been superintendent of the Union Mission for a number of years. Later he founded a school known as the Evangelical Bible Institute.

In February and March of 1944 the Montgomery Chapel and the Chapel-in-the-Gardens<sup>11</sup> were constituted as churches and transferred to the presbytery. Thus Dr. Glasgow's prediction had been fulfilled.

Dr. Glasgow's health had deteriorated to the extent that he submitted his resignation to take effect Jan. 1, 1945. At a meeting called in December to act on the resignation of Dr. Glasgow, the minister stated that when he came to Savannah, he had formulated four objectives, namely: 1. A program for establishing chapels; 2. to establish a rescue mission; 3. to get a radio connection; 4. to build up organized leadership of the young people of the church under the leadership of a director of religious education.

Dr. Glasgow then discussed the completion of the organization of the two chapels into churches. He commented on the starting of the Union Mission under the leadership of George R. Akins. The radio connection had extended the vesper service immeasurably. In addition to the vesper service, Dr. Glasgow had carried on for ten years a weekly radio program under the title of "Heart of the Sunday School Lesson." Dr. Glasgow said that during his ministry here there had been two directors of religious education who had rendered valuable service in working with the young people of the church. Dr. Glasgow then read his formal resignation.

The congregation did not wish to accept the minister's resignation. The session was willing to provide whatever assistance was necessary to enable him to carry on his work if he would consent to remain. Dr. Glasgow explained that nothing short of complete cessation of responsibility would answer his need for the recovery of his health. The congregation, therefore, had no alternative but to accept his resignation.

Dr. Glasgow did notable service in the home mission field in Savannah. His work was a natural outgrowth of his desire to do mission work. He had already done significant work in Texas many years before.

Dr. Glasgow's first missionary work in Texas is recorded in the *Presbyterian Survey* of October, 1939, which tells the story of his Texas adventure.

According to the *Survey*, "A young man, Samuel McPheeters Glasgow, fresh from his fellowship year at Union

Theological Seminary in Richmond, answered the call." The *Survey* then lets Dr. Glasgow tell the story in his own words: "I arrived at Mercedes, Texas, to take charge of the mission field in the lower Rio Grande Valley May 31, 1909.

"On Oct. 14 of the same year I was ordained by the Western Texas Presbytery at Goliad, Texas. My ordination was as 'evangelist of Hidalgo County and contiguous unorganized territory.' This territory covered 140 miles east and west and around 80 miles north and south, or a total of 11,200 square miles. In this territory, shortly after the beginning of my work, there were no other Protestant ministers besides the Baptist missionary (the Rev. Mr. Petty) in Brownsville, and myself in Mercedes."

In Mercedes the work began in a little brick Seventh Day Adventist Church. The building was eventually taken over by the Methodists. The first service there was held June 20, 1909.

Work later was to be started at Mission, so-called because of a Roman Catholic Mission which had operated there.

Dr. Glasgow's own account of the work at Mission is as follows:

"The beginning of the work at Mission was full of human interest. I rode the thirty miles with a garage man from Mercedes and came into Mission, a newborn town marked by all the liberties of the Western life—Sunday in no wise observed—and I did not know a single person in the town. Falling into conversation with a woman in a store, I found she had two daughters and would like to assist in the opening of a Sunday School. Some two weeks later Mr. R. Waller Bain and myself drove over one Sunday afternoon and organized the first Protestant work of any kind in this growing town—the Sunday School beginning that afternoon in a newly built pool room June 27, 1909. It was during these first days that our church service was interrupted on one occasion, when it was being held in an unfinished store building on Main Street. A Mexican band, advertising a theater on Sunday night, was driving down the street. The one-legged justice of the peace, the husband of the woman I had first met on my coming to Mission, Mr. Dawson, thumped his way out of the temporary sanctum, used his crutch to stop the mule team drawing the band wagon, and freely used his crutch on the heads of the Mexicans making the music. When his righteous indignation had been thoroughly appeased and he returned, we resumed the service."

Dr. Glasgow also reports that he did some personal work in Mission. This is one of his stories of such activity:

"In the course of the meeting one day I saw Bill Shafer,



deputy sheriff in that area, standing on the saloon porch. I went up to him and told him we were seeking to build the Kingdom in that little town and we needed him and his help and, above all, he needed the Lord Jesus Christ as his personal Saviour and Master. For the first time in years, I imagine, tears were in Bill's eyes. He shook his head but took out his check book and wrote out a check for \$17.50. This was a big gift for Bill. I told him we did not want his money, but we wanted him, and above all, Christ was seeking for Lordship in men's hearts. As he pressed it upon us, we took the check for the new building and hoped the seed sown would bear fruit in this rough but generous heart of that Texas deputy, who saw so much sin in his associates and in the fulfilling of his duties."

Dr. Glasgow's labors in the Valley produced remarkable results. In five years the membership increased nine-fold. In the years that followed, the growth was almost phenomenal.

A few years before Dr. Glasgow left Savannah, he received a letter from a lady in Kentucky seeking information. She said she was writing a novel about her mother, who had lived in Mission, Texas, during a critical period. She asked Dr. Glasgow to relate to her whatever reminiscences he could about her mother during the time of his acquaintance with her while he was doing evangelistic work in that territory. To refresh his memory, she reminded him that while he was talking with her mother in the store on his first visit to Mission, she was the little girl who had shyly peered from around the counter during the interview. Dr. Glasgow wrote to her and related several of his experiences, one of them dealing with the routing of the Mexican band by her father. Miss Cleo Dawson wrote the novel about her mother and gave it the title, *She Came to the Valley*. Brother Renfro, a character in the book, is the fictional version of Dr. Glasgow.

Such was the training of one of the greatly beloved ministers of the church. His contacts in the field supplemented in a vital way his training in the seminary.

Dr. Glasgow had come to Savannah at a time when the Independent Presbyterian Church had added materially to its own physical plant and was extending its help to others, both at home and in foreign fields. His own efforts added even more to the growth of the church. Scarcely another quarter century in the history of the church has witnessed greater expansion of material resources and spiritual influence than the period roughly spanned by the terms of the ministry of the Rev. Neal Larkin Anderson, D. D., and the Rev. Samuel McPheeters Glasgow, D. D.

## *The Church That Became a Chapel*

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PROBABLY THE FIRST organized Sunday School in Thunderbolt was the one started by George W. Stradtman, a member of the Independent Presbyterian Church of Savannah as early as 1912. The school met in a building put up by William W. Aimar, mayor of Thunderbolt. The building was located on Mr. Aimar's own property on Falligant Avenue and came to be known as "The Little Red Church."

The Sunday School began to die, as classes, one by one, began to dwindle because of waning interest. The members were leaving to attend churches in Savannah. Some desire, however, for a local Sunday School did continue.

In the summer of 1922 there was another upsurge of activity to bring about regular services of worship in the community. As the members began to show an inclination to come together for such a purpose, James N. Moore, an elder of the First Presbyterian Church, organized a Sunday School in the old Union Church Building, now the Lutheran Church, on Mechanics Avenue. About thirty-five persons became members of the school as formed, and Mr. Moore was made the superintendent.

In the late fall of 1922 the Rev. Ralph Gillam of Atlanta, the Synodical evangelist, aroused interest in establishing a church. The Rev. F. Rauschenberg,<sup>1</sup> the presbyterial evangelist, added interest to the movement. According to the minutes of the session, twenty-one persons, on the last night of a revival, signed a petition to the Savannah Presbytery asking for a church to be formed in Thunderbolt. The petition was held back for a time, and other signatures were added.

When the petition was presented to the Savannah Presbytery, it was acted upon favorably. The church was then formally constituted Feb. 6, 1923.

The following twenty-five persons were the charter members of the church:<sup>2</sup> Mr. and Mrs. B. F. Starkey, Mr.

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and Mrs. John G. Falligant, R. E. Falligant, John G. Falligant, Jr., Marion Falligant, Mr. and Mrs. E. V. Toomer, Mrs. W. W. Aimar, Jr., Miss Ella Toomer, Mrs. T. D. Fennel, Mr. and Mrs. F. E. Thomson, Mr. and Mrs. M. C. Gallaher, Arthur D. Gallaher, Clyde Gallaher, Troy Bryant, Marvin Bryant, Fay Lee, Mr. and Mrs. C. M. Quarterman, Mrs. E. B. Jones, and Mrs. F. A. Wall.

The commission appointed by the presbytery to organize the Thunderbolt Presbyterian Church met in the Union Church Building Sunday afternoon, February 6, 1923. Present were the following ministers of Savannah Presbyterian churches: The Rev. Dr. A. F. Carr, minister of the First Presbyterian Church; the Rev. Dr. A. L. Patterson, minister of the Hull Memorial Presbyterian Church; and the Rev. Dr. Neal L. Anderson, minister of the Independent Presbyterian Church. Also present were the Rev. Fritz Rauschenberg, the presbyterial evangelist of the Savannah Presbytery, and Elder James N. Moore of the First Presbyterian Church. Dr. Patterson preached the organization sermon.

By that time the petition had been signed by thirty-five residents of Thunderbolt. It was read at the meeting and taken under consideration. Twenty-seven persons were received into the church, both by letter and by restatement of faith. After the constitutional questions had been answered satisfactorily and the covenant obligations had been assumed, Dr. A. F. Carr, acting as moderator, declared the church organized. The congregation decided to postpone the election of officers until Friday night, Feb. 11. Thereupon the meeting was adjourned to reconvene at the date set.

The commission for the organization of the church met in the adjourned meeting in the Union Church Building at the time directed. In the absence of Dr. Carr, the Rev. Dr. Neal L. Anderson, minister of the Independent Presbyterian Church, presided and preached the sermon of the occasion. Officers were then elected, ordained, and installed. F. E. Thomson and M. C. Gallaher became elders. E. V. Toomer was made a deacon. Trustees elected were John G. Falligant, E. V. Toomer, F. E. Thomson, and M. C. Gallaher.

Ceremonies of laying the corner-stone of the new Presbyterian Church at Thunderbolt were held Sunday afternoon, the 29th of March, 1925. The Rev. Dr. Neal L. Anderson delivered the address on the program. The Rev. Dr. A. F. Carr laid the corner-stone.

The first sermon in the new building was preached on May 3, 1925, by the Rev. Dr. A. F. Carr. The session of the



new church met that afternoon and received a member by letter. Soon after, others were received by letter and by profession of faith. The growth of the church was satisfactory, and efforts were made to secure a minister as soon as possible.

The Rev. Arthur M. Martin accepted a call as the first regular minister of the church<sup>3</sup> and preached his initial sermon June 2, 1928. It was his plan to preach two Sunday morning sermons a month, besides conducting prayer services each Thursday evening.

Several months after he had assumed his duties, Mr. Martin discussed in a meeting of the session the subject of home missions. He thought the amount given for home missions could be doubled. The session, however, did not readily respond to the suggestion and tabled the motion to carry it out.

Mr. Martin was gratified to observe a steady growth of the church during his ministry. Mr. Martin, a little more than a year after he had served the church, decided to go to the University of Edinburgh, Scotland, for further study, and on the 21st of July, 1929, the announcement was made that he would be with the church only two Sundays more from that time.

Although Mr. Martin left the church to study in Scotland, his place was not filled immediately. Mr. Martin's purpose had been to go abroad to engage in study at a university, but he was in Paris, France, when a second call from the Thunderbolt Presbyterian Church reached him. He accepted the call and resumed his duties with the church June 29, 1930.

The members of the Thunderbolt Presbyterian Church always held an affectionate regard for the Rev. Dr. Neal L. Anderson, who served as minister of the Independent Presbyterian Church for thirteen years. When Dr. Anderson resigned his post on account of his health, the session, in behalf of the church, adopted resolutions of regret, declaring that the members were losing "one of the best friends our church has had." According to the resolutions Dr. Anderson was given a great deal of the credit for success of the church, "as at the time of the inception of our church it was only made possible through the untiring efforts and generous response to our needs by Dr. Anderson that our little sanctuary that we now occupy might be a reality, as on several occasions our frail craft was all but foundered on the rocky shoals of life and Dr. Anderson always stood willing and ready to come to our rescue, backed by his faith in our cause."

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Dr. Anderson's gratitude for the interest shown was indicated in his answer: "Please express to the congregation my heartfelt appreciation of their action, and assure them that any service I have been able to render the Thunderbolt church was inspired by affection for a noble, earnest band, struggling triumphantly under almost insurmountable difficulties."

In January of the following year a committee was appointed to look into the possibility of establishing a Sunday School at Bonna Bella. The committee selected, composed of the Rev. A. M. Martin, M. C. Gallaher, and O. L. Freeman, made a thorough study of the situation and recommended that a Sunday School be organized. The Men's Service Club of the church held its meeting of Feb. 6, 1931, at the church church and grounds. A small sum of money for promotional expenses was raised from an oyster roast held at the time.

The committee, to which were added Mrs. M. C. Gallaher to represent the ladies and J. C. Bryant, a deacon of the church, organized the Sunday School and reported encouraging interest. A little later the question came up before the session regarding the possibility of listing the Sunday School attendance of the Thunderbolt Presbyterian Church in the weekly bulletin published by the Independent Presbyterian Church. After discussion the following resolution was adopted: "We the Session of the Thunderbolt Presbyterian Church at a meeting Nov. 19 do approve the listing of the Sunday School attendance, including Bonna Bella, in the Bulletin published by the Independent Church."

The Thunderbolt Presbyterian Church, although a regular member of the Savannah Presbytery, continued an affectionate interest in the Independent Presbyterian Church. When the Rev. Dr. Samuel McPheeters Glasgow accepted a call to that church, the session of the Thunderbolt Presbyterian Church sent him a friendly letter of welcome and extended to him a cordial invitation to visit the church at Thunderbolt.

A question arose in regard to the use of Mr. Martin by the Thunderbolt Presbyterian Church and the Eastern Heights Presbyterian Church, both of which he was serving at the time. He was technically the assistant minister of the Independent Presbyterian Church, but the sessions of the two churches he was serving sought to have Mr. Martin's status clarified. They jointly addressed a letter to the session of the Independent Presbyterian Church, which had been contributing to Mr. Martin's salary, and asked regarding Mr.

Martin that "if the way be clear he be released from his technical relation as assistant to the pastor of the Independent Presbyterian Church in order that he might become more clearly the pastor of the two churches." The session at the same meeting arranged to hold the first communion at Bonna Bella on March 6, 1932, the first anniversary of the work at that place.

Without hesitation, the session of the Independent Presbyterian Church answered the request concerning Mr. Martin and agreed to dissolve the relationship of Mr. Martin as assistant to the pastor of the Independent Presbyterian Church. At the same time the session declared that the church was willing "that our proportion of Mr. Martin's salary, i. e., \$900, will be paid through the home missions committee of the Savannah Presbytery."

The Thunderbolt Presbyterian Church, even aided as it was in the payment of Mr. Martin's salary, found it increasingly difficult to raise the full amount. In February, 1935, Mr. Martin suggested that the balance due him for back salary be cancelled in order that the new year could be started with a clean slate. The session passed a motion to accept Mr. Martin's offer with the intention of leaving the final decision to the congregation.

In February of 1935 a revival was held in the church with the Rev. J. F. Merrin of Flemington in charge. It was generally considered the most successful revival ever held at Thunderbolt. Ten members were added to the church as a result of the meeting.

The building committee held a meeting in the fall of 1938 and discussed the need of adding a room to the church. It was decided to build a social hall and to use it as a Sunday School building. Whatever money was not available to finance the construction of the addition was to be obtained, if possible, by a loan. The fact that more space was needed for the Sunday School was shown by reference to the increase in the attendance. The congregation, in the face of many difficulties, decided to erect the social hall and Sunday School addition "to the glory of God and in memory of J. N. Moore, an elder of the First Presbyterian Church, Savannah, and pioneer in the founding of this school and church." Ground was broken for the operation Oct. 17, 1938.

About this time Mr. Martin asked the congregation to concur with him in petitioning the presbytery to dissolve the pastoral relationship existing between him and the church. A committee was appointed to express the concurrence of the



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congregation with Mr. Martin in his request. At a meeting of the Savannah Presbytery in the Hull Memorial Presbyterian Church of Savannah, the committee expressed the regrets of the congregation at having to lose Mr. Martin, who had been with the church from the beginning and continuously, except for a short interruption.

A committee immediately began to consider a minister to replace the Rev. Arthur M. Martin. After consultation with the Rev. Dr. A. L. Patterson of the Hull Memorial Presbyterian Church and the Rev. Dr. Samuel McPheeters Glasgow of the Independent Presbyterian Church, a call was issued to the Rev. Laurence Williams.

Mr. Williams accepted the call and began his work with the church in June, 1938. The Sunday School was growing to such an extent that already the increased facilities were becoming inadequate. Since the attendance had grown to an average of sixty, the session took the matter under serious consideration in August. As a result, it was proposed that devotional exercises be held in the church to open the school. Then when the classes were dismissed to their rooms, three of the classes should remain in the church.

While the work at Thunderbolt was going on as a part of the extension activity at home, two of the church's missionaries in the foreign field were about to bring their careers to a close. In May, 1945, a letter from the Rev. Egbert W. Smith, executive secretary for Foreign Missions of the Presbyterian Church in the United States, brought the information that the Rev. Dr. Waddy H. Hudson had reached the age of honorable retirement, having served for forty-seven years. For several years the Woman's Auxiliary had contributed to Dr. Hudson's support.

About the same time Dr. Nettie Grier, a medical missionary, asked for retirement and for permission to return to China to live with her daughter. Dr. Grier's husband, the Rev. Mark B. Grier, had died in the service. Dr. Grier's support had come partially from the Hollis estate.

For the year 1940-41 the congregation of the Thunderbolt Presbyterian Church adopted a budget of \$563.24. This was divided into \$513.24 for current expenses and \$50 for benevolences.

During the first week in June, 1940, a revival was held in the church. Besides Mr. Williams, some of the regular ministers of the Savannah Presbyterian churches helped in the services. Besides, the Rev. Stanford Parnell and the Rev. Bonneau H. Dickson, both identified with the chapel

work of the Independent Presbyterian Church, took an active part in the revival.

At a congregational meeting in April, 1941, the budget for the coming year was adopted. Mrs. M. C. Gallaher moved "that we accept [the] budget for \$526.40, even if we fall by the wayside."

The Rev. Laurence Williams left the church in 1943. In August the Rev. Arthur M. Martin visited the church and served the Lord's Supper for the first time the sacrament had been observed since Mr. Williams had left.

In June, 1945, the Rev. Thomas J. White came to the church as its minister. In April of the next year he received a call to go to the White Bluff Presbyterian Church<sup>4</sup> and accepted it. This did not mean a withdrawal from the Thunderbolt Presbyterian Church but a division of time with the White Bluff Presbyterian Church. By agreement Mr. White, at his own suggestion, was to hold service at Thunderbolt at 7:00 P. M. each Sunday. Although there was some objection to the plan, it was finally adopted.

Two questions came before the congregation in April, 1947. Elder M. C. Gallaher of the Thunderbolt Presbyterian Church and Elder M. R. Baker of the Hull Memorial Presbyterian Church addressed the congregation to try to give a clear understanding of the issues involved.

The first question considered was whether the church should or should not withdraw from the Federal Council of Churches of Christ in America. The second question considered was whether the Presbyterian Church in the United States<sup>5</sup> should or should not reunite with the Presbyterian Church in the United States of America. M. C. Gallaher, an elder of the Thunderbolt Presbyterian Church, had been invited to address the congregation, and he discussed both issues at length. Each matter was voted on separately. On the question regarding the Federal Council of Churches the congregation voted unanimously in favor of withdrawal. On the question involving the proposed re-union with the Presbyterian Church in the United States of America, the congregation again was unanimous and voted to disapprove of re-union.

Mrs. M. C. Gallaher, a charter member of the church, says that after the Rev. Laurence Williams had resigned, the church found itself often in need of a preacher, although the Rev. Thomas J. White did serve for a time as minister and divided his time with the White Bluff Presbyterian Church. Mrs. Gallaher says that whenever the need arose, C. L. Maxwell, a deacon and later an elder of the Independent Pres-

byterian Church, served the church over a period of years. Mr. Maxwell would accept no compensation for his efforts and would not even take payment to reimburse him for the expenses of transportation.

The congregation, when it began to have serious trouble in maintaining the church, made overtures "to come under the wing" of the Independent Presbyterian Church as a chapel. The Independent Presbyterian Church hesitated and was not inclined at first to take over the Thunderbolt Church as a chapel. The matter was later discussed further and more fully, and at the meeting of the congregation of the Thunderbolt Church in April, 1947, a proposition made by the minister of the Independent Presbyterian Church and confirmed by the session of the church, was brought up for consideration. The Rev. Charles J. Woodbridge, Ph. D., the minister of the Independent Presbyterian Church, suggested that the congregation of the Thunderbolt Presbyterian Church, apply to the Savannah Presbytery at its meeting in Fitzgerald, April 13 and 14, and request that the Thunderbolt Presbyterian Church be dissolved as a member of the Savannah Presbytery and that all members and the property of the church be transferred to the Independent Presbyterian Church in order that it might become a chapel of that church. To this proposal the congregation agreed unanimously. The presbytery was agreeable to the plan, and it was consummated without a hitch. Interested laymen, particularly F. C. Aldridge, aided the new chapel in carrying on its work for a time after that.

While the Thunderbolt Presbyterian Church was striving to become a chapel, the Bonna Bella Chapel was striving to become a church. At a called meeting of the Savannah Presbytery April 15, 1947, the application of the Bonna Bella group was acted upon favorably. The next evening at a meeting held in the chapel where the congregation had been worshipping, the organization of the Bonna Bella Presbyterian Church was completed, and the church was admitted to the Savannah Presbytery. The Rev. Laurence Williams accepted a call as the first minister of the church. Mr. Williams had had a considerable part in presenting the petition of the Bonna Bella residents to have the church organized and taken into the presbytery.

The Bonna Bella Presbyterian Church, which owes its existence to the Thunderbolt Presbyterian Church, is still a church. The Thunderbolt Presbyterian Church was dissolved at the request of its congregation and is now a chapel of the Independent Presbyterian Church. The Rev. W. Hubert Childs serves the chapel as minister.



## CHAPTER XVII

### *Stormy Weather*

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THE REV. DR. ALBERT SIDNEY JOHNSON, a retired minister, accepted the call as supply minister after Dr. Samuel McPheeters Glasgow left. He presided over the congregational meeting on April 15, 1945, at which time the proposed budget of \$24,865 was adopted.

As Dr. Johnson went about his work, the pulpit supply committee was active. At a called meeting in June the report was made that a delegation had visited Salisbury, N. C., to see the Rev. Charles J. Woodbridge, who had served in Salisbury for eight years. While he was minister of the First Presbyterian Church in Salisbury, the church increased its membership 47 per cent. He had already been invited to the Independent Presbyterian Church for a service and had occupied the pulpit on May 20. The members generally were pleased with him, and twenty-four of the church officers who met with a committee favored the choice of the committee and agreed to a call.

It did not take long to make a decision about Dr. Woodbridge. The congregation voted on June 3, 1945, to extend a call to the Salisbury minister.

After the vote had been announced, Dr. Johnson, who said that he had purposely refrained from making any comments up to that time, took occasion to say he thought the congregation would be most fortunate if the call should be accepted. The Rev. Charles J. Woodbridge accepted the call; and by the time he had reached Savannah, he had earned the degree of doctor of philosophy at Duke University, Durham, N. C.

Dr. Woodbridge was installed as minister of the church Nov. 25, 1945. The Rev. Dr. Albert Sidney Johnson, of Charlotte, N. C., who had been the stated supply for the church from Feb. to Oct. 10, preached the installation sermon.

Dr. Woodbridge presided over his first congregational

meeting in the church March 3, 1946. It was a meeting called for the purpose of considering the budget, which was adopted without question.

On the day of the annual meeting, held April 28, 1946, the Rev. Gipsy Smith, Jr., who had some years before conducted a highly successful revival in Park Extension,<sup>1</sup> occupied the pulpit. In addition to the Park Extension meetings, Gipsy Smith, Jr., had also held a series of meetings in the Independent Presbyterian Church at another time.

At a meeting of the congregation after the church service, a letter was read from T. R. Pritchard, one of the church officers, regarding a possible change. He wrote that he intended to submit a proposal to amend the rule for electing elders. He proposed to make it prohibitive for an elder to succeed himself until after a lapse of one year. Nothing ever came officially of the proposed amendment.

In September of 1946 the Rev. G. Allen Fleece, D. D., of Columbia, S. C., came to the church to teach the Book of Isaiah to the women. It was decided to ask him to preach each night during the week. It was Dr. Fleece about whom a mild storm raged when the time came to select a successor to Dr. Woodbridge.

In November W. T. Wing, a student of the Columbia Theological Seminary of Decatur, Ga., came to the church. On completion of his work at the seminary he had been called as assistant minister of the church.

The Thunderbolt Church was having difficulties as a member of the presbytery and was increasingly desirous of coming "under the wing" of the Independent Presbyterian Church. When the matter was placed before the session to decide whether or not to take the Thunderbolt Presbyterian Church, the decision was in the negative.

A letter from Dr. Waddy H. Hudson in February, 1947, gave a preliminary report on the damage done to the Chinese churches by the Japanese. Dr. Hudson indicated that a further report would soon be forthcoming from his son George, then on Chinese soil. The Rev. George A. Hudson wrote a rather lengthy letter from Kashing, China, shortly thereafter. He told of the damage to and the destruction of some of the ten churches built in China by the Independent Presbyterian Church. One church, together with the manse, was completely destroyed. Seven other churches were severely damaged. To repair another and put it into usable condition would take \$2,500. Dr. Hudson and also Dr. Woodbridge suggested that the seven churches be cared for first and that

\$2,500 be sent to the executive committee for that purpose. To replace the church destroyed would take \$5,500. Dr. Hudson stressed the importance of haste for two reasons: 1. To encourage the Chinese Christians; and 2. to make the most of a rapidly fluctuating currency in China.

Even with the burden of the China disaster fresh in mind, the session decided to take on the partial support of Mr. and Mrs. James Halverstadt, missionaries of the Southern Presbyterian Church, recently sent to Africa. The Young Men's Class asked to be allowed to assume responsibility for \$100 of the \$500 for the support of the Halverstadts.

News came in March of the death, in California, of a former popular minister of the church, the Rev. Dr. Rockwell S. Brank. The session decided to publish in the weekly bulletin resolutions on his passing.

On June 8, 1947, the Rev. William T. Wing was officially welcomed as the new assistant minister. His principal work was to be in the chapels.

Plans for a kindergarten were outlined before the session at its meeting July 23, 1947. The school was to be headed by Miss Romana Riley, who had retired as principal of the Waters Avenue Elementary School, since renamed the Romana Riley Elementary School. In September Dr. Woodbridge announced that thirty-three children had registered in the pre-school Bible School and kindergarten.<sup>2</sup> Miss Joyce Crowder, a member of the Christian and Missionary Alliance, was added to the staff and faculty.

In the chapel work, the Rev. Tom Shakespeare was at Westminster. The session appointed a committee to look into the status of a \$7,500 gift to match a like amount raised by Eastern Heights.

The Rev. William T. Wing and his wife decided to go into the mission field. In the latter part of June they went to Montreat, N. C., to undergo training for service in Mexico.

After further negotiations with the presbytery about the Thunderbolt church, the session finally agreed to accept it as a gift. The session then notified the trustees to receive the property and care for it as a chapel. At a meeting of the session of the Independent Presbyterian Church at the Thunderbolt Presbyterian Chapel July 15, 1948, a spokesman expressed the thanks of the Thunderbolt congregation for being allowed to come under the care of the Independent Presbyterian Church. The chapel had been organized as a church in 1923. The building then being deeded to the Independent Presbyterian Church was built in 1925. The new change, as



of June 10, in the status of what is now the Thunderbolt Chapel has continued to the present.

When the Rev. and Mrs. William T. Wing were ready to start their work as missionaries, the Independent Presbyterian Church agreed to contribute \$375 to their support for the second half of the year, beginning Oct. 1, 1948. This action was taken with the understanding that a precedent was not being set.

The Protestant churches of the city began on Oct. 31 the annual observance of Reformation Day. The Rev. Dr. Louis Newton, a Baptist preacher of Atlanta, was the first clergyman to lead the Reformation Day service. The Independent Presbyterian Church, along with other Protestant churches, joined in the service.<sup>3</sup>

In 1948 Dr. Woodbridge was instrumental in organizing the Savannah Evening School of the Bible. The school, which was scheduled to start in January, had a hundred registered early in December. The total registration was more than 500 before the close of the school.<sup>4</sup>

From time to time the church has extended help to smaller and weaker churches. This does not refer merely to the specified \$1,000 given to feeble Presbyterian churches each year from the Telfair Fund, but amounts from other funds as well. In December, 1948, an allocation of \$2,500 was made from the Otto Estate to the building committee of the Montgomery Presbyterian Church. The Otto legacy was left by Mr. and Mrs. Albert S. Otto, who for many years were connected with the public schools.<sup>5</sup> Another fund which had enabled the church to widen its benevolent giving is that created by the Nevitt legacy.

In 1948 the Woman's Auxiliary became officially the Women-of-the-Church. The organization carried on its work by circles grouped according to the interests of the members.

In January of 1949 a report was made that the work at Westminster Chapel was still being carried on under Thomas Shakespeare. The session gave authority for him to be employed on a permanent basis at \$100 a month.

A beneficiary of the Independent Presbyterian Church at that time was the Eastern Heights Presbyterian Church. The session directed that the secretary and treasurer, E. W. Barnwell, turn over \$7,500 in government bonds to the building fund committee of Eastern Heights. Upon recommendation of the session, the congregation had already agreed to a new deed to Eastern Heights of a lot in Block 17 of Myers Park Place. The purpose of the new deed was to remove the

restrictions that were in the original deed.

The church likewise was interested in helping to build up the work at the Hermitage Chapel. The Chapel-in-the-Gardens was helping in that work, and the session proposed a letter to the Chapel-in-the-Gardens making a tentative offer of \$1,000 to the building fund of the Hermitage.

Property at Point Pleasant on Talahi Island, near Savannah, was deeded by Claude Falligant to Dr. Woodbridge to be developed as a recreation center for the church. On the advice of counsel, Dr. Woodbridge proposed to deed it to a corporation.<sup>6</sup> To this arrangement the session assented.

At the meeting of the session of May 2, 1949, on the suggestion of Dr. Woodbridge, standards for officers of the church were drawn up. This document was the opening breeze of a big storm that raged through the congregation for many months to come. It was proposed that thereafter any person selected to teach in the Sunday School or to serve as an officer of the church, in order to be qualified, should sign in the affirmative each question of the following questionnaire:

"1. Do you accept the Scriptures of the Old and New Testaments as the inspired, inerrant word of God?.....

"2. Do you promise that, as far as you are able, you will live in accordance with the standards of the Bible?.....

"3. Do you engage to seek, through your leadership and teaching, to win others to Christ, and to build them up in the most holy faith?.....

"4. Do you promise to exhibit an attitude of co-operation in the Lord toward your fellow church members?.....

"5. Do you promise that you will refrain from the use of alcoholic beverages?.....

Signature .....

Date ....."

The motion in the session to adopt the standards was passed, and it was then proposed to call a meeting of all who would be expected to sign the questionnaire. They would meet with the session "in order that this matter might be clearly and lovingly explained to all concerned."

Almost immediately a wave of protest broke, and in March of 1950 the session took note that "the standards adopted have been severely criticized by some." The session however, reaffirmed its belief that the standards should be maintained, and notified the members of the church that the standards would be in effect as of April 1, 1950.

When the standards were placed before the annual meet-

ing of the congregation April 16, 1950, the session declared, "While the session realizes its own authority in such matters, through its clerk it moves that the above decisions be the settled policy of the Independent Presbyterian Church." The congregation passed the motion with only a few scattered votes in the negative.

One of the members then made the following motion: "In view of the standards which have been set up for officers of the church, I move that the congregation request the resignation of all deacons, effective today, and that a special meeting be called for Sunday, April 23, to elect deacons who meet such standards." Although the constitutionality of the motion was questioned, the moderator submitted it to a vote, and the motion was passed overwhelmingly.

With the work of the ministry in the chapels growing, the session authorized Dr. Woodbridge to employ Capt. Lyle C. Frost, an ordained Baptist minister, then stationed at Chatham Field as a chaplain, to assist him. Capt. Frost served principally at Westminster and Thunderbolt from November, 1949, until July, 1950, when he resigned on account of orders transferring him away from Savannah.

A little later Dr. Woodbridge resigned. At a meeting of the congregation held April 19 he read a statement regarding his resignation. He said he was convinced that God was calling him into the ministry of teaching, and that he had accepted a position on the faculty of the Fuller Theological Seminary in California. He gave the constitutional notice and informed the congregation that his connection with the church would end Aug. 1. He said he expected to be on the campus of the Fuller Theological Seminary by Sept. 1.

The congregation seemed a little startled by the resignation of the minister, and apparently did not wish to accept it. A motion to reject the resignation and to ask Dr. Woodbridge to reconsider his decision was passed by an overwhelming vote.

At a called meeting held April 23, it was announced that the following deacons had resigned: M. B. Hostetter, B. B. Smith, Jr., Dr. C. R. A. Redmond, and T. L. Fulton. Those who at that time had not complied with the request to resign were the following deacons: R. J. Stall, H. W. Ford, H. W. Colvin, Dr. Julian Chisholm, Farquhar McRae, R. P. Watson, Frank R. Hill, R. D. Reid, Jr., B. P. Axson, Jr., L. K. Roberts, Judge David S. Atkinson, and Walter Smart. Mr. Stall offered his resignation in the meeting.

A motion to reject all resignations was defeated. A



motion of two parts was then made, one of which was to suspend the constitution so as to allow any deacon re-elected to go back into his original class.

A point of order was made on the motion to suspend the constitution. It was pointed out that the constitution made the organization and that any action taken during a suspension of the constitution would be illegal.

The moderator ruled that while the church is Presbyterian in creed and polity and the executive power is delegated to the session, the congregation is still supreme in the affairs of the church, superseding the session.

A member then asked if the request for the resignation of an elected officer, without charges against him, was constitutional. The moderator ruled that since the action was not disciplinary, the request was constitutional. When he was asked what part of the constitution he was interpreting, he did not answer the question categorically, though he ruled that since the congregation is supreme, nothing unconstitutional had occurred.

Frank R. Hill, one of the deacons, asked for permission to read a statement about the procedure of election. Asked by the moderator if the deacons had accepted the procedure, Mr. Hill answered that the deacons had done nothing about it officially. The moderator did not allow the reading of the statement and ruled that what had been done and what was then being done was constitutional. The congregation voted to sustain him.

B. P. Axson, Jr., a member of the diaconate, said he felt that since he had been elected by the congregation, he should not resign merely as one of a group. He made the point that if the congregation desired the resignation of any officer, the resignation of that particular officer should be requested if there were grounds for the request. In the election which followed, twelve men were elected deacons.

A called meeting of the congregation was held June 11 and probably was the longest meeting in the history of the church. It lasted from 12:30 P. M. to 5:30 P. M. The purpose of the meeting was to elect elders and to receive and act upon the report of the pulpit committee.

Some of the members felt that a delay of any further elections would clarify the atmosphere. Consequently, a motion was offered to delay elections of all officers and the call of a minister for a period of three months.

When the moderator was informed that a reporter was in the meeting making notes, he asked the pleasure of the

congregation. A motion was made that the reporter be requested to withdraw. In the discussion which followed, it was agreed that the reporter was an experienced court reporter and was making notes simply for the purpose of assuring the congregation of a full and accurate account of the proceedings. It was further agreed that anybody interested could have access to the transcript of the notes when made.<sup>7</sup> In the vote on the motion, the reporter was asked to withdraw, leaving whatever notes he had made. The moderator specified that any news release should be made by the session. After the reporter had been asked to withdraw from the meeting, a member of the congregation made stenographic notes of the proceedings. The following extract is taken from the transcript of those unofficial notes:

"Before the results of the balloting were announced (but after all voting was over and the ballots had been counted by the elders) the moderator asked the patience of the congregation while he consulted Robert's *Rules of Order* about a situation similar to this. He said he was sorry he had not looked it up twenty minutes before. He read from Robert's *Rules of Order* and then ruled (prefacing his ruling with the remark, 'If you do not like my ruling, you can overrule me by a majority vote!') Continuing, he said, 'The session of the church called this special meeting of the congregation. There were three distinct purposes in the call. When one or more subjects have been assigned to a particular day or hour, that becomes the orders of the day for that day and hour. That is to say, these topics were assigned by the session to this day and this hour, and, therefore, became orders of the day. To refuse to take up the orders at the appointed time is an interference with the order of business similar to suspending the ruling and should receive the same vote, that is, two-thirds. In simple language, that says when orders of the day come up, they should be considered. In order not to consider them in any way, it takes a two-thirds vote. Before I announce the results, you have heard the reading from this book. The question is, if I am to rule in order to pass this motion which throws out the order of the day, it takes a two-thirds vote to carry it. I am going to put my ruling to a vote.'

"Ballots distributed were collected and counted. The total vote cast was 362; two-thirds would be 240.

"Those voting 'yes' (to delay), 191. Those voting 'no' (not to delay), 171.

"The pastor was sustained.

"The question was raised why he did not tell the congregation that before the vote was taken. The pastor replied the congregation should have known it."

A motion to adjourn was defeated by a substantial majority. A motion then was passed to proceed to the election of officers and the call of a minister.

After this motion had been passed, three elders were elected, and the election of deacons was deferred until the pulpit committee could make its report. The pulpit committee nominated the Rev. Dr. G. Allen Fleece, then of Chattanooga, Tenn.

A member of the congregation said he did not think it fair to call a minister at that time and moved to lay on the table the motion of the pulpit committee. The vote was 144 to table the motion and 140 not to table.<sup>8</sup> Almost immediately a motion to adjourn was made and promptly defeated.

The moderator then asked the clerk to read the call for a meeting on the following Sunday for the purpose of taking from the table the report of the pulpit committee.

Three deacons were elected. A motion to adjourn was lost. Looking forward to the meeting of the following Sunday, the moderator ruled that all proxies to be used in the meeting would have to be registered with the clerk in advance.

At the called meeting the following Sunday, the moderator announced that Dr. Fleece had asked not to be considered further. However, at a called meeting on Oct. 8 the pulpit committee again nominated Dr. Fleece, who in the meantime had expressed a willingness to be considered again. B. P. Axson, Jr., nominated the Rev. Anton J. Van Puffelen, minister of the Westminster Presbyterian Church of Dallas, Texas.

The point was made that the congregation should vote either to accept or reject the motion of the pulpit committee. The Rev. Dr. W. Childs Robinson, the guest minister of the day and the moderator of the meeting, ruled that it would be legal to have more than one candidate before the congregation at the same time. When the ballots of those present and the proxy ballots were counted, the Rev. Mr. Van Puffelen was declared elected, and a call was sent to him.

Mr. Van Puffelen accepted the call and came to a church that seemed hopelessly divided. Mr. Van Puffelen was a large man physically, with an engaging smile, and a bubbling enthusiasm for Texas. One might have thought him a publicity man for the state or an ebullient native son. Actually, he was a native of the Netherlands. He had come to this country as an engineer but had finally decided to enter the



ministry. He had served several churches in Texas before coming to Savannah.

Mr. Van Puffelen assumed his new duties at the beginning of the year 1951. On Jan. 5 he attended a called meeting of the session, which then was considering an invitation to attend the January meeting of the Savannah Presbytery, which at that meeting would receive Mr. Van Puffelen.

At the beginning of the year 1951 the session learned that the Rev. and Mrs. J. Holmes Smith, missionaries to Africa, and receiving a part of their support from the Independent Presbyterian Church, had resigned. Attention of the session was also directed to additional help needed by Miss Julia Malic, missionary to India. At a meeting a short time later a portion of the Otto Fund designated for foreign missions was allocated to the Mutato Station in the Belgian Congo. The funds then amounted to about \$12,500. The Rev. William T. Wing and his wife were by this time settled in Mexico. A fourth of their support was being contributed by the Independent Presbyterian Church. In April, 1951, the session voted to send them \$100 from the accrued interest of the bonds of the Otto estate. In June, the session voted to urge the congregation to establish a minimum fund of \$1,500 for the Rev. Dr. T. Hugh Moreton<sup>9</sup> to aid him in the newly founded Rescue Mission in Tokio, Japan.

The Day School had continued to grow to such an extent that more space was needed. It was thought the old Sunday School building could be put into proper condition to take care of the pressing needs of the school. Of the estimated \$16,500 needed for the work, the trustees agreed to provide \$10,000.

A young minister, the Rev. Don McCall, a graduate of Columbia Theological Seminary, was added to the staff on the home front, and authority was voted to employ another young minister, the Rev. Ralph Godwin, as an assistant to Mr. Van Puffelen. In addition, he was to serve as minister in charge of the Thunderbolt Chapel. The Rev. John E. Renich acted as one of the chapel ministers in 1951 and served the Westminster Chapel primarily. When he resigned, he was succeeded by Don McCall, a recent seminary graduate.

After nearly a year in the pulpit and after having observed the disturbed conditions existing, Mr. Van Puffelen sensed the need of pouring oil on the troubled waters. At a meeting of the session held Dec. 7, 1951, Mr. Van Puffelen presented to the session the following resolution, with the request that it be placed before the congregation for con-

sideration:

"In view of the fact that confusion, misunderstanding, and suspicion have been evident in our congregation about the nature and position of the Independent Presbyterian Church with regard to standards and policies that should govern the life and procedures of our church, Be It Resolved—

"1. That we continue to recognize our local independence from any organic union with any other ecclesiastical denomination, with the clear understanding that this in no way will mitigate against fraternal relationships with other evangelical groups;

"2. That we continue to recognize our thoroughly Presbyterian heritage, history, and background with regard to our local church government and doctrinal standards, as well as our long-time interest in the benevolent support of foreign and home missions and other institutions of the Southern Presbyterian Church as our most natural affiliate;

"3. That we at all times recognize the word of God as the only infallible Administrator of the affairs of the church, and Christ as the sole Head of the church in all things;

"4. That the required qualifications for officers and teachers in the church be such as are found in the New Testament, and that all requirements other than these be declared extra-Biblical and unconstitutional."

Apparently the congregation felt as did the minister. After a detailed discussion of each item, objection was raised to the word *other* in Item 1. While there was no vote on the removal of the word, the minister, acting as the moderator of the meeting, said he had no objections to the deletion of the word. The resolution passed by a vote of 221 to 19.

On Jan. 13, 1952, at a meeting of the Men-of-the-Church, Dr. L. N. Turner made a presentation to the church of an item of great historical interest and value to the church. It was a Bible presented to Lowell Mason by friends and admirers in Boston, after he had left Savannah to accept a position in Boston. It was given to Dr. Turner by H. J. Diefenbacher, of Orange, N. J. The Bible is now one of the treasured possessions of the church.<sup>10</sup>

In a congregational meeting held April 20, 1952, the minister presented his suggestion that a class be formed for the training of prospective officers of the church. He proposed that men willing to undergo the course of instruction should study the Westminster Confession of Faith and Catechisms, the Constitution of the church, and the Biblical qualifications of elders and deacons.

During 1952, Mr. Van Puffelen became seriously ill. In September the session requested the trustees to assume full responsibility for the expenses of the minister to make a trip to the Mayo Clinic in Rochester, Minn., for an operation.

Carroll Stegall was announced as the summer student pastor in May of the same year. Clifford Davis, who had been laboring at Westminster, resigned.

In order to relieve Mr. Van Puffelen from some of the administrative burdens of his office, E. L. Secrest, formerly engaged in Y.M.C.A. work at the University of Georgia, but then employed in Fort Worth, Tex., was brought to the church as administrative assistant.

Mr. Van Puffelen returned to the pulpit after his trip to the Mayo Clinic, but he did not fully recover his health and strength. He died on Jan. 24, 1953, of a melanoma metastatic to the brain. He had served the church for two years, from January, 1951, to January, 1953.

After the death of Mr. Van Puffelen, Mrs. Van Puffelen was engaged as a teacher in the Day School. In 1953 it was decided to add the seventh grade to the Day School.

At a rather critical stage in the life of the church, the significant and far reaching activities of the church were not neglected. In March of 1953 the session decided to include the Rev. Herbert Snider, a missionary to South America, in the budget for an amount not to exceed \$360. He had formerly been aided by the Men-of-the-Church. The Rev. Don McCall, who had served the church as assistant minister, had been for some time in Japan as a missionary, and in May, 1953, Mrs. Don McCall was added to list of missionaries.

The church was again in the position of seeking a spiritual leader. The work went on through the efforts of Mr. Secrest in keeping the pulpit supplied, but a permanent leader was a crying need.

Mr. Van Puffelen had worked diligently to bring harmony to the church. It was felt by all that the great mission of the Independent Presbyterian Church should not be jeopardized by the failure of proper direction. Some members were being dismissed to other churches at their own request. Then the pulpit committee had correspondence with the Rev. James English Cousar, Jr., D.D., minister of the First Presbyterian Church of Florence, S. C. In accordance with the approval that had already been given by the congregation, the session instructed the pulpit committee to proceed with a call to him.



## CHAPTER XVIII

### *Confident Tomorrows*

A man he seems of cheerful yesterdays  
And confident tomorrows.

William Wordsworth: *The Excursion*, Book VII

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TO THE REV. JAMES ENGLISH COUSAR, JR., D.D., the minister of the Independent Presbyterian Church during the bicentennial celebration of the church in June, 1955, came the enviable opportunity of leading the historic old church over the threshold of a new century of its life, and to start it into a future replete with promise. At no time in its history has the church been more conscious of its destiny than now. It has held aloft the torch of truth for more than two hundred years, and even another two hundred years will no doubt find it confident in the faith and zealous in deeds of righteousness.

When the pulpit committee sought a successor to the Rev. Anton Van Puffelen, the field was canvassed thoroughly. After due consideration the committee settled on the Rev. Dr. James English Cousar, Jr., who was then serving the First Presbyterian Church of Florence, S. C., as its minister. After inquiry, the committee learned that Dr. Cousar was willing to consider a call. Negotiations, which were instituted, led to a letter from Dr. Cousar to the pulpit committee. In his letter he set forth fully his views of the situation. This letter was read at the regular meeting of the session on July 3, 1953. Dr. Cousar outlined what could really be considered his platform if he decided to accept the call of the congregation.

Dr. Cousar let it be known that he felt that his work in Florence, S. C., was in such condition that it could be carried forward without the necessity of his further presence. In his letter he continued as follows:

"The things about your church that make it appeal to me can be summarized thus:

"1. I believe you have one of the most promising openings in Savannah to contribute to the upbuilding of the Presbyterian Church—the whole denomination, I mean. Unless there are local conditions that work strongly against our faith, it appears that your church could, under the blessing and guidance of God, expect to plant half a dozen new churches in Savannah within the next ten years.

"2. Your previous interest in world missions makes me think that, along with this emphasis on local church extension, it would be reasonable to anticipate a similarly great advance in this sphere of activity.<sup>1</sup>

"3. I gather the impression that you have a potential of large increase in the size and effectiveness of your work for young people. I have had no experience with a parochial school, but I believe that it might become a basis for a significant development in the calling out and training of many young people for a full-time Christian service.<sup>2</sup>

"4. Your unique position by virtue of your independent status seems to me to promise or, at least, to suggest that in case the Southern Presbyterian Church is so unwise as to come into some form of union like that currently before the denomination, your Church might become a rallying point for those who feel that a new start would then have to be made in the South to preserve historic Presbyterianism."<sup>3</sup>

A unanimous call was tendered to Dr. Cousar, and he accepted it. At a reception held Oct. 9, 1953, the members of the congregation welcomed Dr. and Mrs. Cousar to the church.

Dr. Cousar presided over his first congregational meeting in November, at which time a budget in the amount of \$65,930 was adopted for the following year. Adoption of the budget was the main business of the called meeting.

At the annual congregational meeting in January, 1954, with the budget out of the way the congregation honored F. C. Debele, Sr., a faithful elder with more than forty years of service, by conferring upon him the honorary title of elder emeritus. Although the action of the congregation did not set a precedent, it was an outstanding recognition of many years of faithful labor in the cause to which the church is devoted. The honor is seldom bestowed and then for exceptional merit.

Mr. Debele's work with the church was long and varied. Mr. Debele taught for many years in the Sunday School. Both he and his wife contributed in making a success of the Westminster Chapel. In addition to their own service to the

church, their eldest son, Fred Conrad Debele, Jr., was ordained to the ministry by the Savannah Presbytery April 16, 1940.

The budget adopted in October for the next year was \$60,255, somewhat less than for the year before. Although the church has raised a considerable amount from subscriptions each year, the subscriptions have not always met the budget. Many members of the church have long felt that it should never be necessary to have to fall back on the Telfair legacy to make up a deficit. Adopting a bold plan such as other churches of the vicinity had already used, the church decided to go to the membership again and ask each member to double his pledge for the future. Considerable enthusiasm was shown for the plan, and much encouragement was given for carrying it out successfully. A membership dinner, with attendance of more than three hundred, was held at the DeSoto Hotel for the purpose of explaining the plan fully. Then the task of putting on a campaign was turned over to a fund-raising group, the Wells Organization of Atlanta.

Clifford Davis helped at the Westminster Chapel in 1954 and resigned in June of that year. He was succeeded by the Rev. W. Hobart Childs as temporary supply at both Westminster and Thunderbolt Chapels. Later Mr. Childs devoted all his time to Thunderbolt Chapel, while A. O. Pruett, a lay preacher, served Westminster. Mr. Pruett later resigned and was succeeded by Ron Channel, another lay preacher.

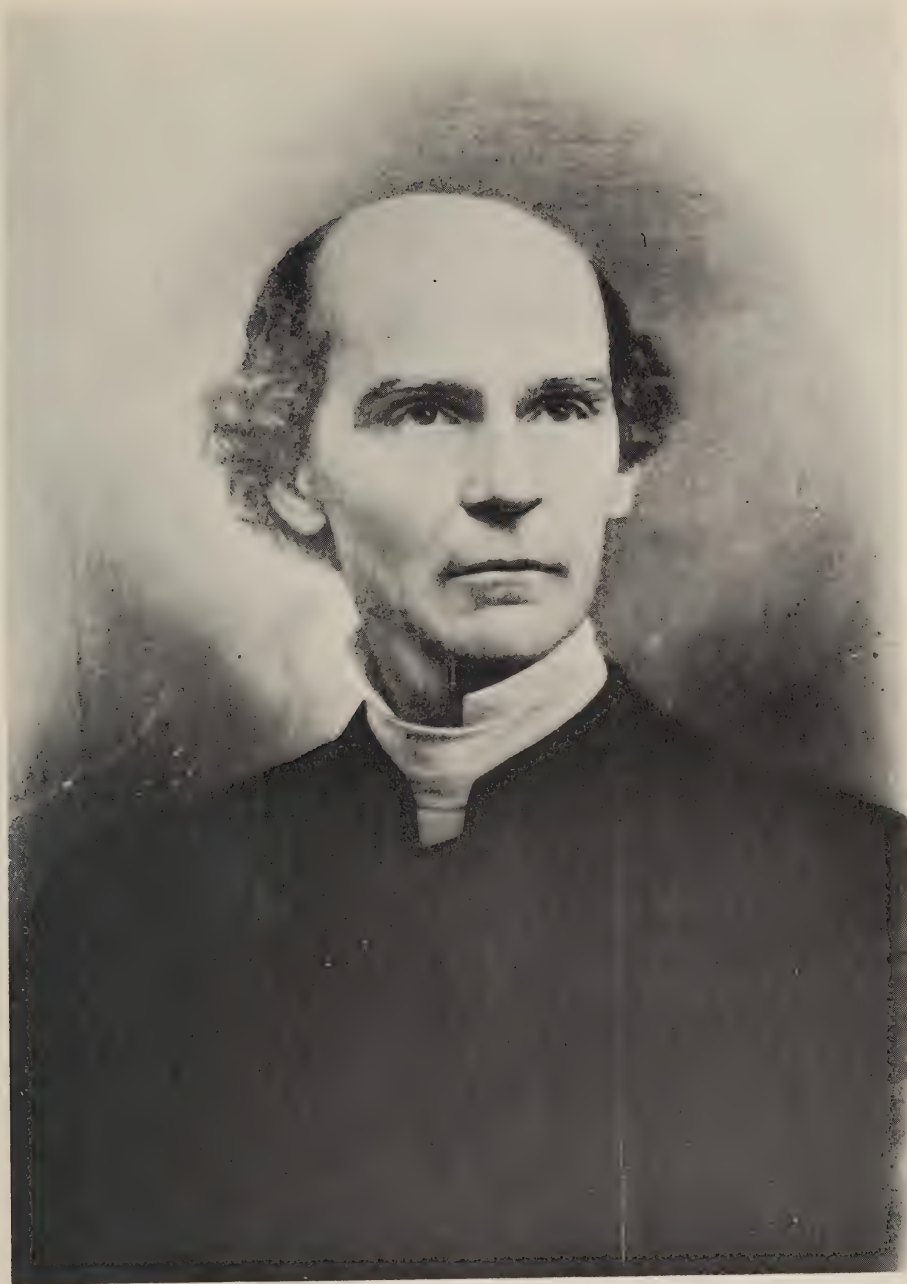
The big event of 1955 was the celebration of the bicentennial anniversary of the founding of the church. A watch night service, presided over by the Rev. Arthur M. Martin, a son of the church, was held June 2, beginning at 11:00 P.M. He was assisted by three other sons of the Independent Presbyterian Church: the Messrs. F. C. Debele, Jr., of Charlotte, N. C., Samuel T. Lipsey, Jr., of Newberry, S. C., and Kirk Nesbit of Matthews, N. C.

On Friday evening a program presenting the high lights in the history of the church was given. This was in the form of a dramatic reading written by Mrs. Edward (Gerald Chan) Sieg and prepared from material supplied to her by the historical committee. The reading was presented by the Rev. A. M. Martin and Benjamin P. Axson, Jr.

On Sunday, June 5, at 11:30 A.M. the Rev. Dr. Daniel Iverson, another son of the church, preached the sermon, while the Rev. Samuel McP. Glasgow, a former minister of the church, had charge of the Communion of the Lord's Supper.

The bicentennial celebration closed with a discussion of





The Rev. I. S. K. Axson from a charcoal portrait by his granddaughter, Miss Ellen Louise Axson. Photo courtesy of Robert Heriot of the Savannah Camera Company.



Grave of Miss Nellie B. Rankin, missionary, who died in Chun-ju, Korea, August 13, 1911. The mountain in the background came to be known locally as Nellie's Mountain. Courtesy of Mrs. William E. Harper.

Dr Sir  
 Agreeable to the request of Jerry I  
 have obtained a Certificate of dismission  
 for him I do not know to whom he now  
 belongs is the reason his owners name is  
 not mentioned he formerly belonged to  
 Mr Jos C Wilkins of Leb. County; he  
 requested me to send this certificate  
 to you for him

Yrs very truly  
 W E Quastman

May 18 1871

A letter commending a colored member of another church to the Independent Presbyterian Church.

"Two Hundred Years of World Missions" by the Rev. Dr. William Childs Robinson, professor of church history of the Columbia Theological Seminary of Decatur.

Actually, only the first and most important phase of the bicentennial celebration had closed. The grant of land for the first lot was not made until Jan. 16, 1756. To commemorate the bicentennial anniversary of the granting of the lot, the Georgia Historical Society asked for the use of the Telfair Chapel or main Sunday School auditorium, for Jan. 16, 1956. Permission was granted, and a member of the church presented a paper on the history of the church.

The music of all the hymns, except one, used in the bicentennial was composed by Dr. Lowell Mason, the early and very distinguished organist of the church.

For the first time in the history of the church a record room for the preservation of historical material was made available during the period of the bicentennial celebration. It was kept open for inspection Saturday, June 4, and Sunday, June 5, from 3:00 to 5:00 P.M. Open house was observed, and a large crowd took advantage of the occasion to visit the room and inspect the material collected.

A pleasant feature of the activities of the bicentennial was the music supplied by the choirs trained and directed by Mrs. Julia Floyd, music director of the church. Mrs. Floyd undertook to organize a Youth Choir and a Junior Choir, which with the Chancel Choir, added much to the musical part of the celebration.

In 1956 an event that focused attention on the missionary activities of the church was the World Missions Institute held in the sanctuary from Nov. 25 through Nov. 28. Some of the church's own missionaries attended the Institute. Among those who participated in the daily programs were the Rev. Dr. Waddy H. Hudson, now in retirement in Greenville, S. C. Dr. Waddy H. Hudson's son, the Rev. Dr. George A. Hudson, and his wife, and Mr. and Mrs. James H. Halverstadt. Naturally some attention was given to other missionaries of the church, either active or retired. Others to whose support the church is contributing or has contributed are Dr. Nettie Grier (retired) and now living in Montreat, N. C.; Mr. and Mrs. John W. Davis; Dr. and Mrs. J. Tinsley Smith; the Rev. and Mrs. E. H. Mellor; the Rev. and Mrs. Herbert Snider; Miss Julia Malic; the Rev. and Mrs. R. Don McCall. Dr. Nettie Grier was a medical missionary. Her husband, the Rev. Mark B. Grier, was also a missionary and died in the service.

Another missionary who took part in the World Missions



Institute was Manford H. Saunders, who, with his wife, appeared on the program. Mr. Saunders, after having served as an industrial missionary, returned to this country to complete a course in the Columbia Theological Seminary at Decatur. Since Mr. Saunders was required to have a year's experience in the pulpit, he accepted a call to the Independent Presbyterian Church as assistant minister. His primary duty was to serve the John Knox Presbyterian Chapel which began its existence at 9:00 A.M., Easter morning, April 21, 1957, in the Herschel V. Jenkins High School on DeRenne Avenue. The Rev. Dr. James E. Cousar, Jr., preached the first sermon in the new chapel. Ninety-two attended the initial religious service. The Sunday School, which met after the chapel service, had an attendance of forty-four for the first session. T. C. Owen was made superintendent and treasurer. The enthusiasm of the members of the new chapel bids fair to cause it to develop into a church in due time.

Mr. Saunders preached his first sermon in the new chapel on the 16th of June. On the 26th of the same month in his own home he conducted the first prayer meeting service of the chapel. Mr. Saunders was ordained by the Savannah Presbytery at a service in the Independent Presbyterian Church Sunday evening, July 14. After Mr. Saunders had entered upon his duties as assistant minister of the church and minister of the John Knox Presbyterian Chapel, he organized a new activity in the parent church. It is known as the Family Fellowship Hour, as distinguished from the Family Night, a service held in the Social Hall in the place of one prayer meeting each month. The Family Fellowship Hour also starts in the Social Hall, where a light meal is served, followed by a period of group singing. Then those in attendance are divided into classes, roughly according to age, and the rest of the time allotted is given over to Bible study and discussion.

Another proposal for the establishment of a chapel has been a suggestion made to the Savannah Presbytery whereby all the Presbyterian churches in the area would be invited to assist in the project. As yet no definite plan has materialized to carry out this suggestion.

The church, several times throughout its history, has started religious projects by organizing Sunday Schools. This would seem to indicate a method of further extension work in the future, especially since there has been such large and rapid growth of housing developments in the area.

The Sunday School has had devoted leaders in its long history. The following men and women<sup>4</sup> have served the

Sunday School as its leaders after its reorganization in 1815 to the present:<sup>5</sup>

Lowell Mason, 1815-1827; George W. Coe, 1827-1832; James Smith 1832-1835; Capt. William Bee, 1835-1844; Capt. John W. Anderson 1845-1866; John D. Hopkins, 1867-1874; William H. Baker, 1874-1886; John I. Stoddard, 1886-1891; Lewis T. Turner, 1891-1893; Joseph Clay, 1893-1894; Lewis T. Turner, 1894-1896; Malcolm Cunningham, 1896-1903; Charles C. McNeil, 1903-1904; J. Starke Clay, 1905-1906; Randolph K. Axson, 1906-1909; A. Gordon Cassels, 1909-1912; S. O. Sauls, 1912-1925; George H. Bierbaum, 1925-1928; Dr. Francis Muir Turner, 1928-1930; Herbert L. Salsbury, 1930-1933; Frank C. Stanton, 1933-1941; Robert Gray, 1941-1942; Benjamin P. Axson, Jr., 1942-1944; Herbert L. Salsbury, 1944-1946; Gordon C. Carson, Jr., 1946-1949; F. C. Aldridge, 1949-1951; Charles M. McCaskill, 1951-1952; Mr. and Mrs. Stewart C. Forbes, 1952-1954; Gordon C. Carson, Jr., 1954-1956; Mr. and Mrs. T. A. Mitchell, 1956-1957.

Mr. Mitchell was nominated as superintendent in March of 1955 and served throughout the rest of the year. At the beginning of the following year Mr. Mitchell was approved as superintendent by the session, and Mrs. Mitchell was approved as assistant superintendent.

The Sunday School has had a steady growth since its organization, but in the early days it did not have a building of its own. A little brick building just off the corner of Bull and Hull Streets was the first separate building used by the Sunday School. In fact, it is said to have been the first separate Sunday School building anywhere. The Sunday School of the church moved into that building on the 13th of September, 1833.

In 1884, the little brick building was torn down and a building considered thoroughly modern was erected in its place. This new home of the Sunday School lasted only five years and was destroyed in the great fire of 1889.

In January, 1893, a building committee consisting of George J. Mills, the Rev. J. F. Dripps, Gen. A. R. Lawton, and L. T. Turner employed Charles Henry, an architect of Akron, Ohio, to plan a building on the "Akron plan." This was done, and the resulting structure served the Sunday School until the present Axson Memorial Sunday School Building was erected on the site of the old manse.

The Sunday School more than once has blazed the way to a new chapel or church. The Sunday School has sent its members forth to start and carry on such work until a regular

organization has been firmly established. It is not too much to hope that the same method will be employed in the future.

When the air-conditioning system was first used on Sunday, July 29, 1956, it brought to fruition considerable work by a committee that had been appointed to consider the possibilities and then to let the contract. There was not the same kind of objection to the cooling of the church as there had been in another day to "warming" the church.

The announced retirement of Miss Romana Riley, principal of the Day School, the close of the 1956-57 school year, brought to a close a notable career of sixty-five years of educational service. It was Miss Riley who organized the school after her retirement from the public school system. The development of the Day School over the years owes much to her.

The next phase in the growth of the school could be a plant away from the church property. The old Sunday School building has been worked over and given entirely to the school. The new Sunday School building, in addition, has been used to a great extent by the school. A building built especially for the school purposes on a tract of sufficient size would enable the Day School to meet certain requirements for accrediting not now possible to meet. A new school plant would offer possibilities for development the school might wish to undertake.

The church is participating in the building of a Presbyterian center at Hilton Head in South Carolina. This is merely incidental, however, for undoubtedly the greatest extension work of the Independent Presbyterian Church will be in the building of chapels. The Thunderbolt Chapel is in charge of the Rev. W. Hobart Childs, while the Westminster Chapel which was being served by a layman, A. O. Pruett, became leaderless again when Mr. Pruett resigned in July, 1957.

The new plan of raising funds for the support of the church has taken from the deacons one of their most important duties. The deacons have throughout their history functioned as important officers of the church. Although the earliest records are no longer available, later records seem to indicate that deacons were not provided for in the early days. The trustees performed the duties which later on devolved upon the deacons.

In the latter part of the nineteenth century the annual reports of the deacons show that they were responsible for important functions in connection with the financial affairs of the church. When pews were rented, the deacons handled the renting of them and the collection of the rents. Then at the beginning of 1917 pew rents were abolished, and all pews



were made free. Following the abolition of pew rents, it became necessary to adopt a new method of financing. The Every-Member Canvass was instituted, and this was put in charge of the deacons.

Usually, the deacons have been some of the ablest and most skillful men of the church. The diaconate at any time of its history would probably show a representative cross section of the business and professional life of the city.

With still a further plan of financing the church and its activities, the deacons will probably be given the responsibility of carrying it out. The recent plan instituted by the Wells Organization does away with the Every-Member Canvass in the manner formerly conducted. Each member's pledge is supposed to remain the same as originally made, unless changed. New members are constantly coming into the church, and it will doubtless become the duty of the deacons to interview the new members and invite them to make their pledges to the support of the church. This would be a natural development of their former duties in connection with the Every-Member Canvass.

The work with youth might well be considered the most important work of any church. Activities involving young people have bulked large in the program of the Independent Presbyterian Church. Troops of Boy Scouts and Girl Scouts have been formed in the church. The Rev. Dr. Neal L. Anderson organized the Knights of the Mystic Seven, a society for boys. During the ministry of the Rev. Dr. Charles J. Woodbridge, the Woman's Auxiliary sponsored the organization of what has been called the Joy Club, a week day Bible class for neighborhood children. Both junior and senior Christian Endeavor Societies until recent years formed a part of the activities of young men and women.

Perhaps the greatest achievement in recent years for young people was the weekly affair which was known as the Hymn Sing. In February, 1941, a Sunday evening program for singing and fellowship was instituted by the Woman's Auxiliary. It was at a time when the young soldiers were beginning to feel the need of a wholesome recreational hour and had asked Miss Georgia Riley to help them plan some sort of activity. Miss Riley had submitted the idea to the Auxiliary, and after she and other ladies, together with some of the soldiers, had worked out definite plans, the Hymn Sing was launched.

Miss Riley became known to hundreds of servicemen from all parts of the country as "Aunt Georgia." She continued

to work with the young men throughout the war years.

Naturally, men were coming and going all the time, and many different men in time had attended the Sunday evening program. This spread the influence of the Hymn Sing far and wide.

Early in the time of their meetings, Wade Thomas, a young man from Knoxville, Tenn., sang *Have Thine Own Way, Lord* as a solo at the regular church service one Sunday morning. The melody struck such a responsive chord in the hearts of the men that they adopted the hymn as their theme song. Miss Riley then suggested that they form the habit of singing or humming the tune each Sunday at 7:00 P.M., regardless of where they might be and also without regard to the time difference with Savannah.

An interesting aftermath of the suggestion to hum the tune or sing their theme song at 7:00 P.M. came a year or two later after many of the men had been transferred to North Africa.

In a letter to Miss Riley, a young soldier wrote that one Sunday afternoon he and his friends were hanging around their tents and wondering how they might profitably pass away the time. They were feeling homesick and blue and wondering how they could occupy themselves. Suddenly they heard a familiar tune issuing from a neighboring tent not far from their own. Going to the tent after they had located the source of the music, they listened eagerly, as they recognized the tune as that of *Have Thine Own Way, Lord*. Approaching the tent, one of the visitors asked, "Where did you fellows learn that song?" "Oh," said one of the singers, "that's a song we used to sing early each Sunday evening back in the States at the Independent Presbyterian Church in Savannah, Ga.

When further conversation revealed the fact that practically all the men in the two tents had attended the Hymn Sing at the Independent Presbyterian Church, the visitors were invited to add their voices to those of the first ones. This they were glad to do, and their homesickness and depression soon ended.

At a later time, also in North Africa, a long column of men trudged wearily to camp after a hard march one afternoon. The sun was still hot at that time, and the road was dusty. When the hour of 7:00 came, several of the men, somewhat hesitatingly, began to hum, *Have Thine Own Way, Lord*. "What's that you men are trying to sing?" an officer snapped. A little timidly, a soldier answered, "*Have Thine Own Way,*

*Lord*, a song we learned in Savannah, Ga., before we came over here." "Well, sing it out," the officer shouted. At once a new spirit of vitality transformed the previously listless column. The men sang with enthusiasm the song that had come to mean to them God, home, and country.

This is an example of how the church adapted itself to render a specific service when the need arose. It is an example of the flexibility a church needs to develop.

Although many helped in the fellowship project, Miss Georgia Riley took the lead and was ably assisted by Mrs. John L. Cabell. Miss Riley at Christmas always received cards from men who participated in the Sunday evening fellowship hour at the church. At the past Christmas season, one of the former members of the group wrote that his young children always sing *Have Thine Own Way, Lord* each evening just before their bedtime prayer. A few weeks before this book went to press, one of the former attendants at the Hymn Sing called on Miss Riley when he came to Savannah. He is now living in the North and was in Savannah for a day. Miss Riley died March 27, 1958.

While the program of song and fellowship was a great success, it might be noted that other possibilities were explored. In April, 1943, Mrs. Lucille Wood, one of the officers of the Woman's Auxiliary, reported that a plan was being inaugurated for the ladies to serve as hostesses for a breakfast to men in uniform at the Y.M.C.A. each Sunday morning at 9:00 o'clock.

The women had organized on the 20th of May, 1923, as the Woman's Auxiliary, although in April, 1948, they changed the name of their organization to that of Women-of-the-Church. The latter organization functions through several circles, the women of each group organized according to the interests of the members.

The young people in the youth fellowships known as the Westminster, the Senior High and Pioneer group carried on a brief program each Sunday evening, for a time. Light refreshments were served by the ladies. A great deal of interest was maintained in the meetings, which were somewhat like those of the Hymn Sing.

At the annual congregational meeting on Jan. 27, 1957, Dr. Julian F. Chisholm, Harry W. Ford, and Donald A. Fraser, all of whom had resigned from the diaconate because of ill health, were made deacons emeriti in recognition of their long and faithful service. Mr. Fraser has since died.

From Nov. 20 through Nov. 24, 1957, the second annual



World Missions Institute was held by the church. A full and varied program served to bring into focus the needs and opportunities in the mission field. This was accomplished by messages in the sanctuary, in one of the chapels, in a hotel of the city, and over radio and television.

In connection with the Institute, attention was directed to the fact that the Independent Presbyterian Church is now sharing in the support of the following 18 missionaries: Dr. Nettie Grier (retired), \$500.00; the Rev. Dr. Waddy H. Hudson (retired), \$500.00; the Rev. Kenneth E. Boyer in Korea, \$500.00; Mr. and Mrs. John W. Davis in the Belgian Congo, \$500.00; Dr. and Mrs. J. Tinsley Smith in the Belgian Congo, \$500.00; Mr. and Mrs. James Halverstadt in the Belgian Congo, \$500.00; the Rev. and Mrs. George A. Hudson in Formosa, \$500.00; the Rev. and Mrs. Don McCall in Japan, \$500.00; Miss Julia Malic in India, \$600.00; the Rev. and Mrs. E. H. Mellor in Brazil, South America, \$500.00; the Rev. and Mrs. Herbert Snider in Columbia, South America.

The Rev. Waddy H. Hudson started his connection with the church in 1893. He arrived in China Jan. 24, 1894, to begin his long and faithful service in the mission field. It was through his loyal devotion and unswerving effort that the program of the Independent Presbyterian Church was carried out in establishing nine chapels which later became churches, together with nine manses in connection with them, and also an additional building used as a chapel and building of general utility, such as an all-purpose auditorium. The Kashing Presbytery was later organized to have control of the churches. To the women of the congregation is due much of the credit for the success of the Kashing project.

On the evening of July 17, 1957, for the first time on a permanent basis, the new plan of illuminating the church steeple was put into operation. From three points of vantage great floodlights pour their streams of light on the steeple, thus making it visible for a considerable distance.

Transformed into a shaft of light, the steeple pierces the sky and defies the darkness of the darkest night. The lighting of the steeple had been a project suggested for the bicentennial celebration, but it could not be completed for that event.

The new illumination is a striking symbol of what the church has stood for over the years. It joyously proclaims to the world that the church is still holding aloft the torch.

With more than two centuries of consecrated service the church can look forward to confident tomorrows.







## *APPENDIXES*

## Appendix I

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### *The Earliest Documents of the Independent Presbyterian Church*

a. A Reproduction of a Portion of the Minutes of the Meeting of a Council Held in Savannah, June 3, 1755. The Original is now on File in the Public Record Office in London, England, and the Copy is Used by Permission. The Text May also Be Found in the *Colonial Records of Georgia*, Vol. VII.

„ and true Obedience to our Sovereign Lord the  
 „ King, his Heirs and Successors; I will bear true  
 „ Fidelity to His Majesty's Governor, Deputy  
 „ Governor or Commander in Chief of this  
 „ Province of Georgia — The Secrets of the  
 „ Governor and Council I will no Way reveal

„ To help me God,

Read a Petition of forty three

Lot in Savannah  
 granted to sundry  
 Persons in Trust  
 for a Dissenting  
 Meeting House

Persons Freeholders and Inhabitants of this  
 Province, who had subscribed their Names therunto,  
 setting forth, that they were Dissenters from the  
 Church of England and Professors of the Doctrines  
 of the Church of Scotland, agreeable to the Westminster  
 Confession of Faith, and being destitute of a House  
 to meet in to worship God according to the Form of  
 their Profession, they were willing could they  
 obtain a vacant Lot in Savannah to build a  
 House thereon at their own Expence, to be put  
 into the Hands of Trustees to be appropriated  
 for that use only; and therefore praying that one  
 of the vacant Public Lots in Savannah might  
 be granted in Trust for that purpose to the  
 Honourable Jonathan Bryan Esq<sup>r</sup>, James Beards  
 Lowell Esq<sup>r</sup>, Messieurs Robert. Bolton, James Miller,  
 Joseph Gibbons, William Gibbons, Benjamin Farley,  
 William Wright, David Fox Jun<sup>r</sup> and John Fox —

Resolved — That the Lot in Decker's Ward  
 known by Letter No. containing sixty feet in Front  
 and one hundred and eighty feet in Depth be  
 granted —

500 Acres of Land  
 granted to Patrick  
 Houstons

Read a Petition of Patrick  
 Houstons Bar<sup>r</sup>, setting forth, that he was desirous  
 of cultivating a Tract of Land, and therefore  
 praying for five hundred Acres, situated between the





## Appendix II

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### *Important Legal Documents Concerning The Church*

Acts of the Legislature Affecting the Charter of the Trustees of the Independent Presbyterian Church. Also an Extract from the Will of Miss Mary Telfair.

CHARTER  
of the  
INDEPENDENT PRESBYTERIAN CHURCH  
of Savannah, Ga.,  
with  
Amendments and Acts Relating Thereto  
AN ACT

To increase the funds of the Independent Presbyterian Church, in the City of Savannah. (*See Laws of Georgia, 1801 to 1810, Clayton's Compilation, page 248. See Act of 1806, No. 249, Sec 6, repealing this Act.*)

Whereas, the Independent Presbyterian Congregation of the City of Savannah did, under the provincial government, obtain in the said city a lot, known in the plan of said city by letter K, to build thereon a church to be denominated the Independent Presbyterian Church, which was accordingly built and remained dedicated to the service of the Almighty God, until the same was destroyed by fire.

And whereas, there is not at present any successors of the original Trustees of said congregation alive, authorized to take upon themselves the charge and care of said church lot, and execute religious objects and desires of said congregation, excepting Barrach Gibbons, Esq., who has the uncontrolled government, management and disposition thereof.

Be it therefore enacted, That Joseph Bryan and Josiah Gibbons Telfair, be, and they are hereby appointed as Trustees in aid and addition to the said Barrach Gibbons to continue in office, to increase the funds, and to rebuild the Church on lot K, to be denominated and known by "the Independent Presbyterian Church, in the City of Savannah."

ABRAHAM JACKSON

*Speaker of the House of Representatives.*

JARED IRWIN,

*President of the Senate.*

Assented to December 3, 1805.

JOHN MILLEDGE, *Governor.*

### AN ACT

To incorporate the Presbyterian Church of the City of Savannah. (*See Laws of Georgia, 1801 to 1810, Clayton's Compilation, pages 325 327.*)

Whereas, a number of the inhabitants of the City of Savannah and County of Chatham have, by their memorial, represented to the Legislature, that on the 16th day of January, 1756, a certain lot of land, situate and being in the City of Savannah, and known by the letter K, was granted to James Powell, Robert Bolton, James Miller, Joseph Gibbons, William Gibbons, Benjamin Farley, William Wright, David Fox and John Fox, their heirs and assigns forever in trust nevertheless, and

to the intent and purpose that a meeting-house or place of public worship for the service of Almighty God should be erected thereon, for the use of such persons as were then residing, or might thereafter reside, in the district of Savannah, as were professors of the doctrines of the Church of Scotland, agreeable to the Westminster Confession of Faith, with a proviso in the said grant contained, that should such meeting-house or place of worship not be erected on the said lot within the time therein limited, then the said lot should revert to the grantors; that a meeting-house was built within the time limited, and the professors of the Presbyterian religion held, occupied and used the same as their place of public worship until the said meeting-house was destroyed by fire, in the month of November, 1796, and the said lot was afterwards disposed of by the then Trustees, on building leases, and hath ever since been held by the lessees; that in the year 1800 the professors of the said Presbyterian religion, were enabled by subscription to build a church on their other lot in the said City of Savannah, known by the letter Q, which is their present place of worship, and have prayed that a certain act of the Legislature relative to the said Church be repealed, and that they, the said memorialists, may be made a body corporate, and Trustees appointed for the said Presbyterian Church or congregation.

SECTION 1. Be it therefore enacted by the Senate and House of Representative, of the State of Georgia, in General Assembly met, and it is enacted by the authority of the same, That Thomas Newell, Charles Harris, Francis Courvoisie, John G. Williamson, John Scriven, Barrach Gibbons, Thomas F. Williams, Fingal F. Flyming and Benjamin Maurice, and their successors in office, be, and they are hereby declared to be a body corporate, by the name and style of "The Trustees of the Presbyterian Church of the City of Savannah."

SEC. 2. And be it further enacted, That the said Trustees and their successors in office, shall be invested with all manner of property, real and personal, all monies due, and to grow due, donations, gifts, grants, privileges and immunities whatsoever, which shall or may belong to the said Presbyterian Church, at the time of the passing of this act, or which shall, or may at any time, or times hereafter, be granted, given, conveyed or transferred to them, or their successors in office, to have and to hold, the same to the said Trustees and their successors in office, to the only proper use, benefit and behoof of the said Church forever. And the said Trustees, and their successors in office, may have and use a common seal, and shall be, and they are hereby declared to be capable, by the name and style aforesaid, of suing and being sued, impleading and being impleaded in any court or courts of law or equity, and of using and taking all lawful and necessary ways and means for recovering or defending any property whatsoever, which the said Church may have, hold, claim or demand, or the rents, issues and profits thereof, or any part thereof.

SEC. 3. And be it further enacted, That the above named Trustees shall continue in office until Easter Monday, in one thousand eight hundred and eight, and that on the said Easter Monday, one thousand eight hundred and eight, annually thereafter, the members of the said Church, between the hours of ten and two o'clock, and then and there elect, from among the said members, nine fit and discreet persons, as Trustees of the said Church, who shall be vested with all necessary powers, to carry the several purposes intended by this act into full effect.

SEC. 4. And be it further enacted, That nothing herein contained, shall be construed to vest in the said Trustees, any right or title, or color of right or title, to any estate or property whatsoever, real or personal, other than such as doth, or may rightfully or lawfully belong to the said Presbyterian Church or congregation, hereby made a body



corporate.

SEC. 5. And be it further enacted, That it shall not be lawful for the said Trustees or their successors in office, at any time or times hereafter, to grant, bargain, sell, alien or convey any real estate whatsoever, belonging to the said Church, to any person or persons, under any pretence or upon any consideration whatsoever, so as to dispose of the fee simple thereof.

SEC. 6. And be it further enacted, That an act entitled "An Act to increase the funds of the Presbyterian Church in the City of Savannah" be, and the same is hereby repealed.

BENJAMIN WHITAKER,  
*Speaker of the House of Representatives.*  
EDWARD TELFAIR,  
President of the Senate.

Assented to December 8, 1806.

JARED IRWIN, *Governor.*

#### AN ACT

To amend an Act entitled "An Act to incorporate the Presbyterian Church of the City of Savannah." (*See Laws of Ga., 1801, 1810, Clayton's Compilation, pages 405, 406.*)

SECTION 1. Be it enacted by the Senate and House of Representatives of the State of Georgia, in General Assembly met, and it is enacted by the authority of the same, That the Trustees appointed in and by the said act, shall continue to office until the first Monday in January, one thousand eight hundred and eight, and no longer; and that on the said first Monday in January, one thousand eight hundred and eight, and on the first Monday in January, in each succeeding year, the pew-holders, or persons renting pews in the said Church, shall convene at the said Church, between the hours of eleven and two o'clock, and there elect, from among the said pewholders, five fit and discreet persons as Trustees of the said Church.

SEC. 2. And be it further enacted, That the said Trustees, and their successors in office, shall be invested with all manner of property, real and personal, monies, rights and immunities whatever, belonging to the said Presbyterian Church, and shall have, use and exercise, the same powers as given and vested in the Trustees named and appointed in said act, in as full and ample a manner, as the said Trustees, at the time of passing this act, are invested therewith, under and by virtue of the act of aforesaid.

BENJAMIN WHITAKER,  
*Speaker of the House of Representatives.*  
ROBERT WALTON,  
President of the Senate.  
JARED IRWIN, *Governor.*

Assented to November 27th, 1807.

#### AN ACT

To empower the Trustees of the Independent Presbyterian Church of Savannah, to sell the real estate belonging to the same, and to amend an Act entitled "An Act to amend an Act to incorporate the Presbyterian Church of the City of Savannah." (*Laws of Georgia, Dawson's Compilation, p. 102.*)

1. Be it enacted by the Senate and House of Representatives of the State of Georgia in General Assembly met, and it is hereby enacted by the authority of the same, That the body corporate created, and the Trustees appointed under and by virtue of the aforesaid acts, shall be entitled and styled "the Trustees of the Independent Presbyterian Church of Savannah," and all acts done, and all deeds, testaments, gifts grants, conveyances and contracts which have been or shall be made,

executed or entered into by, with, or to them, under or by the said name or style, or any other name or style which shall describe the said corporation or Church, or efficiently to ascertain the intention of the parties, shall be as good and valid in law, as if the said corporation had been correctly described therein.

2. And be it further enacted by the authority aforesaid, That the said Trustees be, and they are hereby authorized and empowered to sell and dispose, in fee simple or otherwise, of the real estate belonging to the said Church or corporation—the half-tything whereon the new Presbyterian Church or meeting house is situate, excepted—for the purpose of paying the debts now due, and owing by the said corporation.

3. And be it further enacted, That all laws and parts of laws militating with this act be, and they are hereby repealed.

DAVID WITT,

*Speaker of the House of Representatives.*

MATTHEW TOLBERT,

*President of the Senate.*

JOHN CLARK, *Governor.*

Assented to May 16th, 1821.

IN CHATHAM SUPERIOR COURT  
MARCH TERM, 1917

J-20805

IN RE: Petition of the Trustees of the Presbyterian Church of the City of Savannah.

It appearing to the Court that the petition of "The Trustees of the Presbyterian Church of the City of Savannah," commonly known as the Independent Presbyterian Church, for the amendment of its charter, granted by the Legislature of Georgia on December 8, 1806, and amended by an Act passed November 27, 1807, has been duly filed in the office of the Clerk of this Court, and along with the petition a certified abstract from the minutes of the corporation showing that the application for amendment has been authorized by proper corporate action, and that the said petition for amendment has been duly published, as required by law, it is now considered and ordered that the said petition for amendment filed in the office of the Clerk of this Court on the 24th day of April, 1917, be and the same is hereby granted, as therein prayed for, and that the Trustees of petitioner now in office shall continue in office until the first day of February, 1918, and that prior to the annual meeting in 1918 said Trustees, as now constituted, shall elect three Trustees and that the members of the Church at the annual meeting to be held on the third Sunday in January, 1918, shall elect Two Trustees to serve until February 1, 1919, and their successors shall be elected annually thereafter in the manner herein stated, that is to say, three by the Trustees in office and two by the members of the said Church.

In Open Court this 26th day of May, 1917.

ORDER—Amending Charter

Filed in office May 26, 1917

J. Edward Way, Dep. Clk.

S.C.C. Co. Ga.

Peter W. Meldrim

Judge E. J. C. of Ga.

AN ACT

"To validate and confirm the amendment to the charter of The Trustees of the Presbyterian Church of the City of Savannah, commonly known as the Independent Presbyterian Church, granted by the Superior Court of Chatham County, Georgia, on the 26th day of May, 1917"

Section 1

Be it enacted by the General Assembly of the State of Georgia that

the amendment to the charter of The Trustees of the Presbyterian Church of the City of Savannah, commonly known as the Independent Presbyterian Church, granted by the Superior Court of Chatham County, Georgia, on the 26th day of May, 1917, be and the same is hereby validated and confirmed, and that as provided therein, the Trustees of the said church now in the office shall continue in office until the 1st day of February 1918, and that prior to the annual meeting in 1918 the said Trustees as now constituted shall elect three Trustees, and that the members of the church at the annual meeting to be held on the third Sunday in January 1918, shall elect two trustees to serve until Feb. 1, 1919, and their successors shall be elected annually thereafter in the manner herein stated, and is to say, three by the Trustees in office and two by the members of the said church.

## Section 2

Be it further enacted that all laws and parts of laws in conflict with this law be and they are hereby repealed.

Jno. N. Holden  
Speaker of House  
Sam Oliver  
President of Senate

E. B. Moore  
Clerk of House  
Devereux F. McClatchey  
Secretary of Senate

Approved August 15th, 1917.

Hugh M. Dorsey  
Governor

(From the Will of Miss Mary Telfair)

JUNE 1, 1875

*Tenth.* I hereby give, devise and bequeath to the Trustees of the Independent Presbyterian Church, of the City of Savannah, all that full lot of land in the City of Savannah, on the southwest corner of Broughton and Bull streets, with the buildings and improvements thereon, to have and to hold the same on the following terms and conditions, and not otherwise, to-wit: *First*, That the Trustees of the said Independent Church shall appropriate annually out of the rents and profits of said lot and improvements the sum of One Thousand Dollars to one or more Presbyterian or Congregational Churches in the State of Georgia, in such destitute and needy localities as the proper officers of said Independent Presbyterian Church may select, so as to promote the cause of religion among the poor and feeble churches of the State. *Second*, This gift and devise is made on the further condition that neither the Trustees nor any other officers of said Independent Presbyterian Church will have or authorize any material alteration or change made in the pulpit or galleries of the present Church edifice on the corner of Bull and South Broad streets, but will permit the same to remain substantially as they are, subject only to proper repairs and improvements, nor shall they sell or alien the lot on which the Sabbath School of said Church now stands, but shall hold the same to be improved in such manner as the Trustees or pew-holders may direct. *Third*, Upon the further condition that the Trustees of said Independent Presbyterian Church will keep in good order and have thoroughly cleaned up every spring and autumn, my lot in the Cemetery of Bonaventure, and that no interment or burial of any person shall ever take place either in the vault or within the enclosure of said lot, and for the purpose of having the same protected and cared for, I hereby give, devise and bequeath my said lot in the Bonaventure Cemetery to the Trustees of the Independent Presbyterian Church and their successors.



## Appendix III

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*A SIGNIFICANT REPORT (N. B. In this printing of the report the spelling, capitalization, punctuation, and styling in general are followed exactly as in the original.)*

### REPORT OF A COMMITTEE OF THE PEW-HOLDERS OF THE INDEPENDENT PRESBYTERIAN CHURCH

Savannah, 7th June, 1816

THE Congregation met according to notice given by the Trustees. JUDGE BERRIEN, being requested by the Chairman of the Trustees, addressed the meeting and read several documents relating to the proceedings of a committee of the Presbytery of Harmony, at White-bluff: the subsequent proceedings of the same Presbytery at Charleston; and the conduct of our Pastor, with respect to said proceedings.

Whereupon Resolved, That the honorable John M. Berrien, John Y. Noel, Thomas Young, Benjamin Burroughs, and John Bolton, be a committee to inquire into the circumstances, collect documents, and make report to the congregation.

OLIVER STURGES,  
Chairman of the Meeting.

THE Committee appointed by the Pewholders of this Church, to inquire into the facts and circumstances and collect documents relative to the proceedings of a presbytery at White-bluff Church, proceedings of the same presbytery at Charleston, and the conduct of our pastor with respect to said proceedings; deeply impressed with the importance of the duty imposed on them, have fully investigated the facts to which their attention has been called.

In presenting to the congregation a statement of those facts, it is painful to this committee to be compelled to retrace the unhappy differences, which for some time past have subsisted between the Presbytery of Harmony on the one hand, and this Church and its Pastor, on the other.

The performance of this duty becomes additionally painful from the consideration that the subject of controversy had ceased; and this church and its pastor have remained for more than two years past, in the undisturbed exercise of those rights, which as an independent church they possess.

It is recollected by a majority of those to whom this report is now submitted, that at a meeting of the members and pew-holders of this church on the 24th of May, 1814, after full deliberation on certain proceedings of the Presbytery of Harmony, they did resolve, "That this church was in its original foundation and establishment, and by its renewed charter hath continued to be, an independent church, totally free from the superintendence, control, authority or interference of any presbytery whatever; either in relation to the pastor of the said church, or any of its concerns. That the pretended act of deposition of the said Presbytery of Harmony, in so far as the same relates to the pastor of this church, its trustees, pewholders, or the supporters hereof, is utterly null and void and of none effect. That the previous proceedings of the said presbytery, upon which the said sentence purports to be founded—if for a moment we could admit the general authority of that body were in this particular, oppressive and void; because they were irregular, ex-parte and without a formal notice to the accused, previously to his resignation; or defence heard in his behalf. That the pastor of this church had, in the exercise of an undoubted right, justified by example and fortified by authority, previously seceded from that body:

and especially that such pretended sentence of deposition is null and void, because it is founded in an assumption of authority, not warranted by the holy scriptures, nor consonant to the charter rights of a people, whose highest privilege it is, that their lot is cast in a land of religious freedom. That the members of this congregation do not entertain a doubt, but on the contrary feel the firmest conviction of the legality and efficiency of the clerical authority of the reverend Doctor Kollock. That the confidence of all and every member of this congregation, in the zeal and piety of their beloved pastor, is ardent and unabated by the persecutions which he has undergone. That they are ready collectively and individually, to bear testimony to the purity of his private life and public character. Perfectly satisfied with the course he has pursued, they earnestly desire the continuance of that connection which unites him to this people as their pastor; and humbly, yet sincerely supplicate Almighty God that he will be pleased in much mercy long to preserve a life eminently useful to the church at large, and the source of great and unspeakable comforts and consolations to the individuals of this congregation in particular."

After reviewing those resolutions and reflecting upon the two years which have passed over since they were adopted, we find that the confidence which has been reposed by this people in their beloved pastor, instead of diminishing has increased: and we are bound to acknowledge that it hath pleased the Almighty to continue to use his labours and ministrations in a state of tranquility which demands our warmest gratitude.

But a period has arrived, at which most unexpectedly to us, it has again become the duty of this society to inquire whether the confidence which has thus been reposed by them in their pastor, as a sincere christian and faithful servant of that God whom they worship, has been disappointed or diminished. The occasion presented for this inquiry, is one which requires from us a cool and dispassionate examination, and a solemn appeal to the Great Searcher of hearts, for the purity of our motives and the justice of our decision.

It has recently been made known to us that this pastor, whom for many years, we have so much loved and cherished; whose services as a gospel minister we have so long and so highly appreciated; and among whose brightest ornaments we have hitherto estimated his sincerity, his candour and his humility, is accused of conduct inconsistent with those essential virtues in the christian character.

Upon an examination of the occurrences which have led to this accusation, it appears that in the month of January last, a special session of the Presbytery of Harmony was held at White-bluff church, in the vicinity of this city. That during the session Mr. Shepard Kollock, a brother of the reverend Doctor Kollock, attended divine service at that place; that after service was ended Mr. S. Kollock was preparing to return immediately to the city; that in the act of retiring for that purpose, he was addressed by the reverend Mr. Golding, pastor of that church, and invited by him to go to his house and dine in company with the members of the presbytery; that Mr. Kollock at first declined the invitation, but that another member of the presbytery, who was present, united with Mr. Golding in urging him to accompany them; to which he then assented: that after dinner the reverend Mr. M'Whir and Mr. S. Kollock retired together to walk, when a conversation ensued on the subject of the differences which existed between Doctor Kollock and the presbytery; that after their return to the company, the same subject was there introduced; that Mr. S. Kollock explicitly informed the presbytery he was not sent there by his brother to make an application in his behalf; that in the course of this conversation, Mr. S. Kollock was informed, that the presbyterial order under

the authority of which the session of presbytery was held, authorized them to *transact all business which could be transacted by a regular presbytery*. He requested to be furnished with a copy of the order, which was done, for the purpose of shewing to his brother that they had power to revoke the censures which had been passed upon him.

The conversation which had passed between the reverend Mr. M'Whir and Mr. S. Kollock, the great latitude of power given to this presbytery, though sitting for the special purpose of an ordination, and the circumstances under which it had been communicated, imposed on Doctor Kollock the delicate and difficult task of deciding in what manner it was his duty to conduct himself. He was authorized to consider the special provision of the order, the manner of its communication, and the conversation between Mr. M'Whir and his brother, as an overture for reconciliation.

If the path of duty in this instance had been prescribed by considerations confined personally to himself, he could not have hesitated. He might with propriety have yielded to personal feeling, by suffering to pass unheeded an overture proceeding from men to whom he was bound by no tie connected with their presbyterial functions. But we are satisfied that motives other than those which merely respected himself, must have actuated him on this occasion. He must have been aware that the cause and interests of religion are promoted by harmony and social intercourse between the churches and their pastors. Probably he did not then doubt that this was the object of the presbytery. By declining to meet the advance made on their part, he would have subjected himself to the imputation of motives calculated to defeat that object and to promote discord and dissention in the churches.

Under these impressions, Doctor Kollock addressed a letter to the reverend Mr. M'Whir individually, and not as a member of the presbytery; in which he referred to the conversation which had passed between Mr. M'Whir and his brother the preceding day. The letter is in the following words.

"MY DEAR SIR, My brother has related to me your conversion (*sic*) with him on the unhappy difference between the presbytery and myself: the feelings you express are such as I should expect from one, of whose zeal for his Redeemer, I am not ignorant. From a regard to the cause of the Redeemer I also desire that these differences were terminated. But you must be conscious that I cannot, without the greatest inconsistency and without a virtual acknowledgment of the authority of the presbytery over me, make any application to them. They are in the midst of my people; they can readily learn what is my character and conduct. Recurrences to the past would be useless; it would excite only irritating feelings to inquire how far they had cause to complain of me, or I of them. My sincere prayers rise for their happiness and usefulness; and as to yourself, be assured of the gratitude, affection and esteem of your sincere friend.

H. KOLLOCK."

To which the following answer was received:

"*Saturday Morning.*

"REVEREND AND DEAR SIR, I have this moment received your very friendly letter, and have not time to reply as I could wish. You well know that previous to my connection with presbytery, I have always wished to act as a mediator between them and you: as far as duty will permit, I still desire to act as such. I must needs however guard against being officious, as well as to act deeply impressed with a solemn sense of duty. The presbytery do not desire of you any thing that would even by implication, place you under their authority. It is sufficient that you confess your former error; and that by the grace of God, you have forsaken it. Of this we have much evidence, but we



wish to receive the expression of it from yourself. This done in writing will terminate all differences and enable presbytery to dis-annul everything done in your case. In haste, but with sincere esteem, I am your friend,

WILLIAM M'WHIR."

Although Dr. Kollock could not consider himself amenable to that body, and held himself accountable for his conduct only to his God, and to the Church of which he is Pastor, yet as his friend assured him that the presbytery did not desire of him anything that would tend to subject him to their authority, he was not unwilling that this unofficial correspondence should be made the means of restoring harmony and fellowship between that presbytery and himself. The letter of Mr. M'Whir required an acknowledgment of former error. This was an unnecessary requisition, especially as it was admitted they had much evidence of what they required; yet, in that spirit of candour and of meekness which became him as a Christian, he addressed the following reply to Mr. M'Whir.

"MY DEAR SIR,—I have just received your affectionate and christian letter. *To you* I have never hesitated to confess, that I had violated my duty, and with you I have rejoiced, that God hath enabled me to return, and as I hope, "healed my backsliding and loved me freely." These sentiments I have expressed to you and to others, and I look to this gracious Father for strength to enable me to live to him in future."

"May He cause us to finish our course with joy, sincerely prays your Friend,

H. KOLLOCK."

The session of presbytery terminated and after its termination, Dr. Kollock received a copy of the resolution or order which had been passed respecting him. With the spirit and language of the preamble to this order he was much dissatisfied and disappointed.

In a conference with those members of the presbytery who were in the city he expressed his dissatisfaction, in warm terms, but not with indecorum. The preamble and order as they passed, are in the following words. "At the Session of the presbytery of Harmony, held at the Church of White Bluff, full and satisfactory information having been received of the contrition of Dr. H. Kollock for his past violation of duty; of his desire of reconciliation with his brethren of the presbytery; and of his return to a walk becoming the character of a minister of the gospel of Christ; presbytery with gratification and joy avail themselves of this public mode of communicating to the churches under their care, the full conviction they entertain of the reality of Dr. Kollock's reformation; and in consequence of this conviction, they do hereby disannul the sentence of deposition passed against him, in the city of Charleston on the 16th day of April, 1814; and recommend that he be regarded and treated as a minister of the gospel, in good standing in the Independent Presbyterian Church to which he is now attached. Ordered that a copy of the above minute be transmitted to each member of this presbytery, and to the Moderator of each presbytery under the care of the General Assembly of the Presbyterian Church in the United States."—A true Copy.

"Savannah

Jan. 31st, 1816.

WM. M'WHIR, Moderator.

JOHN COUSER, Stated Clerk.

To this preamble Dr. Kollock strongly objected, because it would lead to the conclusion that he had sought a reconciliation with that body by the most abject submission; and because it overlooked this great point, that their proceeding, in relation to him, was not the exercise of authority and control, but the termination of differences between two independent bodies; on the one hand, the presbytery—on the other, the

Pastor and his church, acknowledging no jurisdiction of the presbytery over them—yielding to no ecclesiastical authority but that of the living God and great Head of the Church. Dr. Kollock was asked to propose a substitute, for that preamble which had been adopted by the presbytery. This he consented to do. Not having reserved a copy the following is, as nearly as he can recollect, the substance of that which he proposed.

“The Presbytery of Harmony and the Rev. Dr. Kollock believing that a termination of differences between them would tend to the peace and prosperity of the Church of the Redeemer, and the presbytery being fully satisfied of the moral conduct of Dr. Kollock; they do hereby annul” &c.

This substitute appeared to Dr. Kollock to receive the assent of the members present at that conference. And although it was not in their power, then to adopt it as official, they left him under the impression that no promulgation of the order was to take place, until the proposed alteration could be submitted to the presbytery. The Rev. Mr. Couser, one of the members and clerk of the presbytery, requested permission to take the paper for that purpose, expressing, as Dr. Kollock understood him, his belief that it would be then adopted, instead of the original.

Dr. Kollock considered this subject as placed in a state of suspense so far as it respected the preamble, with the assent of a majority of the Presbytery which passed the order—until he was surprised by the informaton, that, notwithstanding what had passed at the conference in Savannah when the Rev. Mr. Thompson was present and assented, he had read the original order in his church at Augusta—and upon recent inquiry by this committee, it appears that although Dr. Kollock was assured, at the conference which he had with the members of the presbytery on the 29th, that this alteration should be proposed yet on the 31st, two days after, the order, in its original state was printed in this city—and that a number of those printed copies were sent abroad by a member who was present at the conference and acquiesced in the suspension.

After the session of presbytery at White Bluff and the conference which succeeded it, this congregation did believe that a reconciliation had taken place between them and the neighbouring churches, through the medium of that presbytery. This impression did not long continue. It was soon discovered that a rumor was in circulation, which had originated with some members of the presbytery, by which the character of our Pastor, as a man of truth, was assailed. The rumor was that he had made an application to the presbytery at White Bluff for a removal of the censures imposed upon him, and that he had since denied having made that application.

This suggestion did not afford great anxiety to Dr. Kollock or his friends, because they knew that he possessed positive means of refuting the slander. They knew that whenever a suitable occasion for investigating that transaction should present itself, it would appear, that the overture for reconciliation had not been made by him, or by any person authorised in his behalf.

But it now appears that the thirst for revenge which has heretofore actuated the Presbytery of Harmony, has not yet been satiated. That by some secret proceedings of that body in April last, which have recently come to our knowledge, they have been endeavouring to procure a denunciation of our Pastor from the General Assembly of their Church, and from the community at large, by precluding him from an opportunity of vindication.

On Saturday, the 25th of May last, Dr. Kollock received from a friend in Charleston, a letter, mentioning to him that by information

recently communicated to him by a member of the Presbytery of Harmony, he had discovered that Dr. Kollock had been the subject of debate in that body for two days—that they had finally determined to revoke the order passed at White Bluff, and to transmit their decision to the General Assembly, for its revision and final adjudication.

The committee have not been able to procure a transcript, or other official information, of the proceedings during the secret session held in Charleston in April last, but have been verbally informed, that three propositions were considered and decided on.

1st. That the Presbytery at White Bluff had no authority to decide or act on the subject.

2nd. That they acted on the case of Dr. Kollock, without a regular application from him. And,

3rd. That his subsequent conduct shews him to be unworthy of the removal of the censure which had been imposed on him.

Upon each of these grounds the committee have been informed, the proceedings had at White Bluff were annulled and reversed.

The committee deem it unnecessary to comment on the 1st and 2nd of those objections, which were made grounds of reversal—only remarking, that if the presbytery transcended their powers, or proceeded irregularly, it arose from their own ignorance of their constitution. And shall their ignorance permit them with impunity, to sport with the feelings of an independent church, that is not concerned to study their book of discipline?

After receiving intelligence of the proceedings in Charleston, it became the duty of Dr. Kollock to protect himself against the various accusations thus exhibited before the public, by an immediate investigation; and by the explanations of members of the presbytery, held at White Bluff, combined with the correspondence between the Rev. Mr. M'Whir and himself, we find that the allegation of his having made an application or overture to the presbytery, is absolutely refuted. He called on Mr. Golding accompanied by Mr. John Bolton, and to the following questions, received from Mr. Golding the answers subjoined.

Did you hear my brother say, or insinuate, that he went to White Bluff in the first instance, to ask the presbytery to remove their censures from me?

To this question Mr. Golding answers *no*.

2. Do you know that he said or insinuated any thing of this kind to any member of the presbytery?

Mr. Golding answers, *no*.

3. In the minute which appointed the presbytery that met at White Bluff, was there not a clause to this effect, that they shall be authorized to do and transact all business that could be done and transacted by a regular presbytery? Mr. Golding answers that he perfectly recollects this clause.

4. Did not you and the members of the presbytery that met at White Bluff, suppose that this clause gave that presbytery full power to revoke the censures passed on me?

Mr. Golding answers that this was the opinion of himself and all the members of the presbytery.

5. Did you not know or hear, that a copy of this minute was brought to me to shew me that the presbytery had power to revoke their censures of me?

Mr. Golding answers, that he knew that such a copy was taken for this purpose.

6. Do you not know that in the letter which I wrote to Mr. M'Whir after he sent me this minute, there were these words? "But you must be conscious that I cannot, without the greatest inconsistency, and without a virtual acknowledgment of the authority of the presby-



tery, make an application to them."

Mr. Golding answers, that he is under the impression that this declaration was made.

7. Was it supposed by you, or the other members of the presbytery, that the letters which I wrote to Mr. M'Whir, were addressed to him as moderator of the presbytery? or was it not considered that they were written to him as an individual and a friend, who had expressed his desire that the difference between myself and the presbytery should be terminated?

Mr. Golding replies, that it was supposed by every member of the presbytery, that the letters were sent to Mr. M'Whir as an individual, and not to Mr. M'Whir as the moderator.

8. Did you not after the termination of the interview which took place at my house with some members of the presbytery, urge me to come and preach for you whenever I could find leisure?

Mr. Golding answers that he did.

9. Do you know any thing in my conduct since that period which would expose me to censure?

Mr. Golding answers that he knows nothing.

I certify that the preceding answers were given by Mr. Golding to the respective questions to which they are annexed; and that the paper was read over to him in my presence, when he acknowledged their truth.

May 28, 1816.

JOHN BOLTON.

A letter has been addressed to the Rev. Mr. M'Whir, containing the following questions, to which the annexed answers were given.

1st. Had you any reason to suppose from any thing that was said or insinuated by my brother, that I sent him to White Bluff to ask the presbytery to remove the censure they had imposed upon me?

In answer to your first question, I say, your brother informed presbytery that he was not sent by you.

2nd. Was the conversation on the subject, commenced by him or by yourself?

To the 2nd. I answer, I cannot tell whether your brother or myself introduced the conversation.

3rd. Before I addressed a letter to you, was there not sent in to me, perhaps by yourself, at least with your knowledge and concurrence, an extract from the minutes of the presbytery, in which it was explicitly declared, that the meeting at White Bluff should have full power to do and transact all business that could be done and transacted by a regular presbytery? Answer. The presbytery at White Bluff were actually clothed with power to transact any business, that might come before them.

The fourth question is answered by the preceding.

The 5th and 6th questions relate to the correspondence, between Dr. Kollock and Mr. M'Whir.

To these he answers—no member of the presbytery, understood your letter directed to me as Moderator; nor did anyone wish you to be placed under their authority.

These are the answers of Mr. M'Whir.

The 3rd. objection made in the presbytery at Charleston refers to that accusation by which the conduct of our pastor, is more powerfully assailed. The letter which communicates to him the proceedings in Charleston, informed him also of the rumors which prevailed in the city, in relation to those proceedings; calculated to depreciate that standing which he held in the public favour there.

It is alleged, that in the interview with his brethren, on the subject of the presbyterial order, he behaved to them in a haughty and contemptuous manner.

That he expressed himself in opprobrious terms respecting that proceeding, saying among other things "That he would not raise his hand to have the censure removed" "That if he had known his brother was going to White Bluff on that business, he would have used means to prevent his going." And that his whole deportment on that occasion, was marked by a want of Christian humility.

In the views we have taken of this accusation, we are satisfied that it is equally unfounded as the former.

We consider a certain degree, of warmth not only justifiable, but demanded by the occasion.

And we are led by the evidence to conclude, that the representation which has been given by some members of the presbytery, has been exaggerated, and has received a coloring from the feeling of those who have related it.

In the first view, we consider the occasion, as one extremely interesting to Dr. Kollock individually, and as a minister of the gospel; and intimately connected with the feelings of the people under his pastoral charge. The preamble to the resolution does not appear to have been drawn in a spirit of Christian charity, or of conciliatory feeling—it opened anew, and unnecessarily, a wound which had been healed by time, by repentance and by an exemplary rectitude of conduct; and it is impossible to assign an adequate motive for this cruel retrospection, except that of an irresistible desire, to maintain and assert the presbyterial authority.

If Dr. Kollock could have so far mastered his own feelings, as to have tamely submitted to take the bitter draught with which this act of pretended mercy was mingled, he had no right by such submission, to have compromised the feelings of his people.

The presbytery were not dealing with a suppliant at the footstool of their authority, but with the Independent Presbyterian Church of Savannah, in the person of their pastor. If, forgetful of our claims, the preamble to their resolution manifested a disposition to maintain their supremacy; what member of this congregation would not have rejected it with warmth?

In the execution of this important duty, it is painful to your committee to be compelled thus to expose to public view, the motives and conduct to persons exercising the functions of gospel ministers. On the former occasion, this congregation, though deeply wounded by their conduct, acted toward them with lenity and forbearance. But we are compelled to ask, why this reiterated persecution? Was it not enough that for two years past, they had promulgated against our beloved pastor a vindictive unauthorised sentence of deposition? A sentence by the language of which the improprieties imputed to him were most cruelly exaggerated, and at a time when they knew that all cause for that imputation had entirely ceased? Was it necessary, for the interest of religion, that at this period, when this faithful servant of the cross is labouring with unabated zeal and increasing success in its promotion, this cruel censure should be revived under the semblance of forgiveness and reconciliation? Does such conduct display the integrity, the candor, the openness and elevation of soul which become christians? Does it indicate the tenderness and benevolence, which become ministers of the Redeemer? Is it a living exemplification of the spirit of that gospel which they preach? We are almost afraid to answer the questions.

The second light in which we view this accusation, is, that the representation of that transaction has been exaggerated; and has received a coloring from the feelings of those who have related it. We draw this conclusion from various simultaneous, as well as subsequent circumstances, which have already been explained.

If the conduct and language of Dr. Kollock on that occasion, had

been distinguished by such a degree of rudeness and resentment as has been represented, would the members of presbytery have asked him to propose a substitute? And would they have received it in the manner they did? If Dr. Kollock had spurned from him with open contempt and indignity, this instrument, which they affected to consider as an act of clemency and a token of love, some corresponding emotions would have been excited on their parts by such conduct. They would not have permitted one of their members to receive it, and to volunteer the presentment of it to the Presbytery of Harmony.

The persons thus insulted would not have parted with Dr. Kollock, on terms of apparent friendship; nor would they have met him again and again without betraying a contrary feeling.

It is not probable that under such circumstances, after having acted in a manner unbecoming a Christian minister, Mr. Golding would have urged him to preach in his church whenever he had leisure.

Nor is it probable, that Mr. Thompson would so far have lost the recollection of this conduct, as to have invited him in April last to preach in his church.

Your committee cannot conclude this statement, without declaring, their full conviction, that the accusations against our Pastor are utterly unfounded.

We have to regret that his pious soul has been wounded by these calumnies.

To the same Almighty Friend, who has hitherto shielded him from his enemies, we commit his cause.

Let our fervent supplications be offered, that in all his afflictions he may continue to receive aid and comfort from on high; and that his faithful ministry may long be continued to this grateful people.

Your committee recommended, that on some future day, a farther report be made, accompanied by such resolutions as the occasion may appear to require.

JOHN BOLTON,  
JOHN MACPHERSON BERRIEN,  
JOHN YOUNG NOEL,  
BENJAMIN BURROUGHS,  
THOMAS YOUNG,

*Committee.*

*Whereupon resolved unanimously,* That the above report be published for the use of the congregation.

OLIVER STURGES,  
*Chairman Board of Trustees*

Savannah, June 16, 1816.



## Appendix IV

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Comparison of the Constitution and By-Laws of the Independent Presbyterian Church adopted in 1888 and the instrument in force at present.

a. An extract of the Minutes of the meeting of the Communicant Members when the Constitution and By-Laws were adopted in 1888.

Monday, December 17, 1888

A meeting of the Communicant members of the Independent Presbyterian Church was held in the Lecture Room at eight o'clock P.M.

Mr. W. W. Mackall, Jr., Chairman, presiding

Charles M. Gilbert, Secretary.

Prayer was offered by Rev. Mr. [Allen F.] DeCamp.

Dr. [J. P. S.] Houston, Chairman of the Committee on Constitution and By-Laws read a report of that Committee.

A point being made (by Mr. DeCamp) that no quorum was present the meeting delayed any action until a sufficient number had arrived, upon which the Chairman announced a quorum present.

The Chair stated that the object of the meeting was to receive the Constitution and By-laws which had been revised by the Committee, that each section would be read and unless some objection was raised it would be considered adopted.

The Constitution

Sections 1, 2, 3, 4, 5, 6, 7 & 8 were adopted reading as follows:

Of the Constitution of a Church

1. The Constitution of a Christian Church is the Holy Scriptures. It is a Constitution liable to variations of interpretation, but not subject to amendment. This Statement may be assumed as an axiom. The rules, laws and standards which may rightly be used in the government of a Christian Church are either (1) The convenient condensation of principles and directions laid down in the Scriptures; or (2) Such regulations for the conduct of its business and worship as the Church may find it expedient from time to time to prescribe to itself and its officers, always in subordination to the Constitutional authority of the Scriptures.
2. The organization of an Independent Presbyterian Church, such as this is, implies, (1) That its relation to other Christian Churches is simply one of fraternal comity, and not of governmental dependence; and (2) That its government, while vested in the brotherhood of members, is exercised through a Session or Bench of Elders, chosen and appointed to that duty. It differs from Presbyterian Churches which are not independent in the fact that it is not subject to any appellate judicature, such as Presbytery, Synod or General Assembly, and it differs from the Congregational Churches, or Independent Churches which are not Presbyterian, in that its government is representative through its Elders; instead of being purely democratic.
3. This Church according to the Scriptural plan and teaching, as is recognized by its grant and charter, is the body of communicant members and their children who have united themselves together for the purpose of Christian worship and service agreeably to the Westminster Confession of Faith.
4. The conditions of full membership in this Church are, Faith in the Lord Jesus Christ as Teacher, Redeemer and King; the acceptance of the doctrines of the Scriptures, as formulated in the Apostles Creed, and a corresponding habit of conduct. To the Session is committed the duty of determining the fitness of applicants for membership in the Church. The tests to be employed

are a fair and charitable judgment of the Christian character of applicants, together with a candid inquiry into their intelligent apprehension of the above mentioned conditions. Membership terminates only with death, or due process of discipline, or dismissal. Members may be transferred to, or received from other churches by letters of dismissal and recommendation. The names of members remaining absent should be recorded as such. Those removing permanently to other places should connect themselves with churches in their neighborhood.

5. The officers of this Church shall be a Pastor, or Pastors, a bench of Elders, and if deemed desirable a Board of Deacons. The Elders and Deacons to be chosen from the members of the Church who are accredited to have the high qualifications prescribed in the New Testament, and while ordained for life, shall serve for a limited time as provided for in the By-laws.
6. To the Session, consisting of the Pastor, or Pastors, and ruling Elders is committed the general oversight and direction of the Spiritual affairs of the Church, including the admission of new members, the dismissal of those removing to other churches, processes of discipline, the administration of the Lord's Supper, the order of worship, the collection and distribution of gifts for charities and missions, the care of all funds belonging distinctively to the Church which are not committed to the Board of Trustees, and in general all the business of the church which is not otherwise provided for. The Teaching Elders or Pastors devote their whole attention to the ministry of the Word and pastoral work and therefore receive special provision for their temporal support. When a Board of Deacons exists some of the above duties shall be assigned to them by the Session, such as the direction of the charitable and benevolent works of the Church, and more especially, as in the Apostolic Church, attention to the wants of sick and poor persons.
7. Inasmuch as all officers of the Church exercise a delegated power, it is proper that their dependence and responsibility in relation to the Church should be duly recognized and that their act should be regularly reported to the church for its approval.
8. In order to the proper conduct of this Church it is of essential importance that there should be an Annual Meeting of its members, at which the Annual Report of the Elders, Deacons and other officers shall be presented and acted upon.

#### Rules and By-laws

Col. C. H. Olmstead moved to add to Rule 1st "But if at any time, whether through the withdrawal or death of an Elder, or the non-acceptance of this office by one elected to it, there should be vacancies in the Bench of Elders reducing its numbers to less than six, those who do hold the office shall still be considered the Session of the Church, and their acts of binding force, provided however that in cases of discipline not less than three Elders shall constitute a quorum of Session."

This resolution passed and Rules 1 to 13 inclusive were adopted reading as follows:

#### Rule 1st—Officers of the Church.

The officers of this Church shall be a Pastor or Pastors, not less than six Ruling Elders, and as many Deacons as the Church may deem necessary to discharge the duties of the office. But if at any time, whether through the withdrawal or death of an Elder, or the non-acceptance of the office by one elected to it, there should be vacancies in the Bench of Elders reducing its numbers to less than six, those who do hold the office shall still be considered the Session of the Church and their acts of binding force. Provided

however that, in cases of discipline not less than three Elders shall constitute a quorum of Session.

**Rule 2nd**—Vacancy of the Pastorate.

When it becomes necessary to fill the pulpit, it shall be the duty of the Elders, acting in conference with the Trustees to present to the Congregation the person or persons who in their judgment are suited to the needs and desires of this Church and Congregation. Until a permanent Pastor shall be elected the Elders and Trustees shall have authority and be required to provide temporary supply or supplies for the pulpit—this authority not to extend over a period of one year, unless renewed.

**Rule 3**—The Election of Pastor shall be by ballot. Only the Communicants, and the pewholders, may vote in the election for a Pastor. The Pastor elect shall be notified by the Elders and Trustees of his call, and arrangements for ordination and installation shall be made by them and the Pastor elect. Although no limitation of time is placed upon the tenure of the pastoral office it may be terminated by mutual agreement, or by the settled decision of the Pastor to retire, or by the vote of the majority of those who are entitled to vote for the call of a Pastor.

There shall be reasonable notice of not less than three months of the proposed termination of the Pastoral relations. A copy of these rules shall accompany the call.

**Rule 4.** The compensation to be allowed a Pastor shall be fixed by the Elders and Trustees.

**Rule 5.** The Pastor shall keep a record of all baptisms, marriages and deaths, which record shall be the property of the Church.

The Election of Elders

**Rule 6.** Only communicant members shall vote in the election for Elders. The term of service for an Elder shall be six years, but in this first election, the period of service shall be determined by the respective ages of the Elders elected, the two oldest serving for six years, the two next in age for four, and the two youngest for two years; and every two years thereafter there shall be an election to fill the vacancies that occur.

This rule applies to Deacons as well. The election of Elders and Deacons shall be by ballot, a choice depending on the majority of the votes of those present.

**Rule 7.** When the Session shall decide on the excommunication, (suspension) or public admonition of a member, there shall be the right of appeal to the male members of the Church who are over twenty-five (25) years of age. After a fair hearing the vote of this tribunal shall be final. The accused person shall have the right of representation by counsel both before the Session and before that portion of the Church to which he has the right of appeal, but no person shall be permitted to act as counsel who is not a communicant in good standing in a Christian Church.

**Rules 8.** Any Communicant who removes his residence permanently from the city, or remains absent for more than one year, shall not be entitled to a vote on any question, and any member who shall be absent for four years without satisfactory reasons shall be transferred to some other church, or dropped from the roll after due notification, or put on the list of members lost sight of.

**Rule 9.** All collections taken up during any of the church Services shall be under the control of Session exclusively, as also the selection and control of the choir, and all other matters pertaining to the Service.

**Rule 10.** All matters pertaining to the secular affairs of the Church, care of property, and payment of all salaries shall be under the



control of the Trustees exclusively.

- Rule 11. No one under 16 years of age shall be entitled to a vote in the affairs of this Church at any time. ....
- Rule 12. No voting shall be allowed by proxy in this church at any time, except by resident members in full communion, and pewholders unavoidably detained from the meeting. Proxies must be in writing and must specify the purpose for which they are given.
- Rule 13. Trustees shall be elected annually according to the terms of the Charter.
- Rule 14—Which had been added by the Committee as a new Rule was adopted as follows:  
 ....  
 The Trustees shall have no power to sell or dispose of any property of the Church without first obtaining authority from the Church; nor shall they have power to incur any debt in the name of the Church, unless specially authorized by the Church so to do.
- Rule 15—which had been added by the Committee as a new Rule was adopted as follows:  
 The Trustees shall have no power to permit the Church or Sunday School rooms to be used for any purpose, other than the regular meetings of the Church and Sunday School, without the consent of Session.  
 Rules 16 to 22 inclusive were adopted, reading as follows:
- Rule 16. A quorum of any Church meeting shall consist of fifty members.
- Rule 17. One week's notice shall be given from the pulpit of all Church meetings for the transaction of business when practicable.
- Rule 18. The Chairman of any meeting shall be elected by the body assembled.  
 ....
- Rule 19. The Annual Meeting of the Church shall be held on the evening of the Second Monday in January, of which notice shall be given from the pulpit at least one week in advance. The meeting being called to order, a chairman and secretary shall be chosen by those present, the latter shall serve as secretary of all Church meetings, until the next Annual Meeting, and it shall be his duty to keep an accurate record of all meetings. The meeting shall be opened by the reading of the Scriptures and prayer. The records of the previous Annual Meeting and of subsequent meetings shall be presented and acted upon. Other business which may properly be transacted by the Church may be brought forward, and the meeting shall be closed with prayer.
- Rule 20. Special meetings of the Church may be called by the Pastor at any time, and shall be so called at the request of any five members, due notice being given according to Rule 17.
- Rule 21. There shall be an "Annual Church Book" published by Session containing a record of the Annual and other Church meetings, roll of members, etc.
- Rule 22. The above Rules and By-laws are subject to amendment by a two-thirds vote of the members present at an Annual Meeting—notice of such proposed amendment having been given at any previous meeting.
- Rule 23—applying to the Sunday School, was received as a suggestion as follows:

#### *Of the Sunday School*

The officers of the Sunday School shall consist of a Superintendent, First Assistant Superintendent, Second Assistant Superintendent, Librarian, and Secretary and Treasurer. All the above officers shall be elected by the ex-officers and the Teachers of the School by ballot (or viva voce should the meeting so decide) on

the last Sunday of November of each year\* or as soon thereafter as practicable, to serve for one year. After the election a ratification by the Session of Church shall be considered necessary before the offices shall be considered as filled for the year. The selection of Superintendent and Assistant Superintendent of the Primary Department, and of the Teachers, will devolve upon the Superintendent of the School. The rules for the government of the School shall also be made by the Superintendent in office. The Superintendent is expected to make a report on the last Sunday of his term of office to the Teachers concerning matters of interest in the School during the year including the amount of money collected and how disbursed. He is also expected to make a similar report to the Church at the Annual Meeting, unless one has already been made at the Sunday School Anniversary. A meeting of Teachers shall be held on the first Sunday of each month or oftener, to transact business or exchange views concerning the welfare of the School; at which meeting the minutes of the last meeting will be read and a record of the meeting kept by the Secretary of the Sunday School.

\* On January 22, 1891, the time of the meeting was changed to Wednesday.

The Chair announced that all the rules having been read and no objections made they are now the law of this Church.

Upon motion by Dr. Houstoun a Committee of three was appointed to publish a Church Pamphlet—Col. [Charles H] Olmstead, George J. Mills and John I. Stoddard.

Mr. J. I. Stoddard suggested that a meeting of pewholders be called to act upon the Rules applying to them.

A request from the Chair for those present who were pewholders to rise showed that the meeting was largely composed of pewholders.

It was stated that the Rules when printed would be furnished to pewholders.

Col. C. W. Anderson moved a vote of thanks to the Chairman and Committee for their arduous labors, and that the Committee be discharged—which passed unanimously.

After prayer by Rev. Mr. DeCamp the Chairman announced the meeting adjourned.

b. Constitutional Principles and By-Laws of the Independent Presbyterian Church. (Reprinted in full except for a Small Portion of the Preamble). The Instrument and the Charter now form the Constitution and By-Laws of the Church.

## CONSTITUTIONAL PRINCIPLES AND BY-LAWS OF THE INDEPENDENT PRESBYTERIAN CHURCH

### *Constitutional Principles*

1. The Independent Presbyterian Church of Savannah was organized in 1755. x x x It has never united with any Presbyterian denomination Hence its title "Independent." At the same time it is Presbyterian. Its pastors are ordained Presbyterian ministers; its creed is the Westminster Confession of Faith and Catechisms; the Session is its parochial Presbytery.

2. The charter of the Independent Presbyterian Church and Constitutional Principles as herein set forth are accepted as the Constitution of the Church. The Constitution and By-Laws of any Church derive all their authority from Holy Scripture; and each of the laws and principles thereof must be understood and applied as subordinate to the

Scripture.

3. This Church, according to the Scriptural principle which is recognized by its grant and charter, consists of the body of communicant members and their baptized children who have here united themselves together for the purpose of Christian worship and service, "agreeable to the Westminster Confession of Faith."

4. Its organization as an Independent Presbyterian Church implies (1) that its relation to other churches is simply one of fraternal comity, and not of subjection or control, and (2) that its government of its own affairs, while vested in the brotherhood of members, is exercised through a Session or Bench of Elders, chosen and appointed to that duty, i.e., it is a *Presbyterian* Church, in that its government is thus representative through its Elders; and it is an Independent Presbyterian Church, in that it is not subject to any appellate judicature, such as Presbytery, Synod or General Assembly.

5. The condition required in order to full membership in this Church is, that the applicant make profession of his faith in the Lord Jesus Christ, and obedience to Him; this profession being accompanied by habits of life which are not inconsistent therewith. Membership terminates only with death or due process of discipline or dismissal, or as otherwise provided in the Church Rules.

#### *Church Rules*

Officers of the Church:

1. The officers of this Church shall be a Pastor, or Pastors, not less than twelve Ruling Elders, and as many Deacons as the Church may deem necessary to discharge the duties of the office.

This form of organization was transmitted directly from the Church of Scotland, with which the founders of this Church were in membership. It bases itself upon the fact that all authority is originally vested in the Lord Jesus Christ, and that He commits authority to the whole body of communicants, with the provision that its actual exercise shall be entrusted to Elders chosen by the people under His direction. His inspired word provides for the existence of this office of Eldership, and His divine Spirit provides direction in the choice of men to exercise it. On the one side, therefore, these Presbyters, or Elders, represent the people who elect them, and on the other side they represent the Lord Himself, under whose direction they are elected and from whom all their authority is derived. They are responsible for the exercise of this authority, both to the Lord and to the people. This relation between the people, the Elders, and their common Lord is given visible expression with peculiar solemnity at those times when the Church undertakes its most sublime and important transaction, namely its Communion with Christ; when the body of communicants before the table, headed by the Session within the chancel, are bowed in adoration before the King himself.

The Elders and Deacons are to be chosen from among those members of the Church who are marked by the high qualifications prescribed in the New Testament, and, while ordained for life, they are to serve for a limited term, as provided in the Church rules. But if, at any time, whether through the withdrawal or death of an Elder, or the non-acceptance of the office by one elected to it, there should be vacancies in the Bench of Elders, reducing its members to less than twelve, those who do hold office shall still be considered the Session of the Church, and their acts of binding force; provided, however, that in cases of discipline not less than six Elders shall constitute a quorum of the Session.

2. The Pastor.

a. By virtue of his office the pastor is Moderator of the Session.

b. When it becomes necessary to fill the pulpit, it shall be the



duty of the Elders, acting in conference with the Trustees, to present to the congregation the person, or persons, who in their judgment are suited to the needs and desires of this Church and congregation. Until a permanent Pastor shall be elected, the Elders shall have authority and be required to provide temporary supply, or supplies, for the pulpit—this authority not to extend over a period of one year unless renewed.

c. The election of a Pastor shall be by ballot. Only communicants on the active membership roll may vote in the election of a Pastor. The Pastor-elect shall be notified by the Elders of his call, and arrangements for ordination and installation shall be made by them and the Pastor-elect. Although no limitation of time is placed upon the tenure of the pastoral office, it may be terminated by mutual agreement, or by the settled decision of the Pastor to retire, or by the vote of the majority of those present at a called meeting, who are entitled to vote in the election of a Pastor. There shall be a reasonable notice of not less than three months of the proposed termination of the pastoral relation. A copy of these rules shall accompany the call.

d. The compensation to be allowed a Pastor shall be fixed by the Elders and Trustees.

e. The Pastor shall keep a record of all baptisms, marriages, and deaths, which record shall be the property of the Church.

### 3. The Session.

a. To the Session, consisting of the Pastor or Pastors and Ruling Elders, is committed the general oversight and direction of the spiritual affairs of the Church, including the admission of new members, the dismissal of those removing to other churches, action upon resignation of members and of any elected or appointed officers of the Church, determination of those who shall be inactive members, processes of discipline, the administration of the Lord's Supper, the order of worship, the collection and distribution of gifts for charities and missions, the care of all funds belonging distinctively to the Church which are not committed to the Board of Trustees, and in general all the business of the Church which is not otherwise provided for.

Some of the above duties are to be assigned to the Board of Deacons by the Session, and more especially, as in the Apostolic Church, attention to the wants of sick and poor persons.

b. Only active members shall vote in the election of Elders. The term of service for an Elder shall be six years. This rule applies to Deacons as well. The election of Elders and Deacons shall be by ballot, a choice depending on the majority of the votes of those present.

c. Communicants may be removed from membership in the Church by a two-thirds vote of the Session for conduct unbecoming a Christian and a member of the Church. A member may resign membership in the Church at any time. A member may be placed upon the Inactive Roll by vote of the Session after notice and hearing, if hearing is requested, for being absent from Church services without good excuse for a period of a year or more.

d. When the Session shall decide to remove from membership, to suspend, declare a member inactive, or publicly admonish a member, there shall be the right of appeal to a court consisting of the Session and the Board of Deacons. After a fair hearing the vote of two-thirds of this tribunal shall be final. The accused person shall have the right of representation by counsel, both before the Session and before the court of appeal, but no person shall be permitted to act as counsel who is not a communicant in good standing in a Christian Church.

e. The Session is charged with the responsibility of formulating and putting into operation an adequate system for financing the Church Expenses and Benevolent Causes. All subscriptions paid on pledges

and all collections taken up during any Church service shall be under the control of the Session exclusively. The selection of an organist and choir and full control of same are the responsibility of the Session. All other matters pertaining to the service are under the Session's control.

#### 4. The Trustees.

a. This Church, thus composed of communicant and baptized members and organized with Elders for the sake of religious work and worship, is also the owner of certain property and funds for the maintenance of this work and worship. The business transactions which thus become necessary it performs through its Board of Trustees, which acts as the agent and representative of the Church for this particular purpose. These various relations were maintained without any charter from the State for more than a half century. In the year 1806, however, the Church decided to facilitate the performance of this part of its business by procuring a charter, whereby it received the rights and privileges of a body corporate. Under this charter, the Board of Trustees is legally recognized as entitled to hold, in the name of the Church and for its use, the property which the Church owns, and to perform any business transactions in consequence thereof.

b. All matters pertaining to the secular affairs of the Church, such as the care of the property, and other responsibilities provided in the Charter, shall be under the control of the Trustees exclusively.

c. The Trustees shall have no power to sell or dispose of any property of the Church without first obtaining authority from the Church, nor shall they have power to incur any debt in the name of the Church unless specifically authorized by the Church so to do.

This oversight of the outward business of the House of God is so valuable and important an element in church work as to call for special recognition.

d. The Trustees shall have no power to permit the Church or Sunday School rooms to be used for any purpose other than the regular meetings of the Church and Sunday School without the consent of the Session.

#### 5. Congregational Meetings.

a. This Church, as a religious organization, consists of communicant members and their baptized children, as headed by the Presbyters or Elders, one of whom is the Pastor; and being thus organized, it commits authority, for divers purposes, to various persons. Special business including the election of Pastor, Elders, and Deacons, is committed to a Church meeting, i. e., to an assembly of communicants such as are, according to the rules, qualified to vote.

b. Inasmuch as all officers of the Church exercise a delegated power, it is considered proper that their responsibility to the Church should be duly recognized, and that their acts should be regularly reported to the Church for its approval.

c. One week's notice shall be given from the pulpit of all Church meetings for the transaction of business when practicable.

d. A quorum of any Church meeting shall consist of seventy-five members.

e. In order to the proper conduct of this Church, it is held to be of essential importance that there shall be an annual meeting of its members, at which the annual report of the Elders, Deacons and Trustees shall be presented and acted upon.

f. The annual meeting of the Church shall be held on the third Sunday of April, except when Easter occurs on that Sunday. In that event the annual meeting shall be held on the fourth Sunday in April. Notice of the meeting shall be given from the pulpit at least one week in advance. The meeting being called to order, a Moderator and Clerk



shall be chosen by those present, and shall serve as Moderator and Clerk of all Church meetings until the next annual meeting. It shall be the duty of the Clerk to keep an accurate record of all meetings. The meeting shall be opened by the reading of the Scriptures and prayer. The records of the preceding annual meeting and of subsequent meetings shall be presented and acted upon. Other business which may properly be transacted by the Church may be brought forward, and the meeting shall be closed with prayer.

g. Special meetings of the Church may be called by the Pastor at any time, and shall be so called at the request of any ten members who are in good and regular standing, due notice being given according to Rule c., and the purpose of the meeting stated in the call.

h. No one under sixteen years of age shall be entitled to a vote in the affairs of this Church at any time.

i. No voting shall be allowed by proxy in this Church at any time except by resident members in full communion who are out of the city or providentially hindered from attending the meeting in question. Proxies must be in writing and must specify the purpose for which they are given.

j. Any communicant who removes his residence permanently from the city, or is placed upon the Inactive Roll by the Session, shall not be entitled to vote on any question; and any member who shall be absent for two years without satisfactory reasons may be dropped from the roll by the Session after notification.

k. When deemed expedient, there shall be an "Annual Church Book" published by the Session, containing a record of the annual and other Church meetings, roll of members, etc.

#### *Amendments*

The above rules and by-laws are subject to amendments by a two-thirds vote of the members present at an annual meeting, notice of such proposed amendment having been given at any previous meeting.

The Clerk of the Session shall procure, as soon after the adoption of this instrument as possible, a well bound book to be known as "Charter and By-Laws Record Book" and in said book he shall record all charters and charter amendments heretofore granted to this Church with the dates and authority granting same; and he shall likewise record any future amendments thereto as they are granted.

The Clerk shall also record in said book the "Constitutional Principles and By-Laws" of which this directive is a part; and shall record all amendments thereto immediately after adoption.

This record book shall be kept separate from the Minute Book, and instruments recorded therein shall be full and complete notwithstanding the fact that they may also be recorded in the Minute Book of the Session.

\* \* \* \*

### THE SUNDAY SCHOOL

Of the more directly spiritual work of the Church no part is more important than that which it transacts in the Sunday School, a work to which the Session gives especially close supervision and assistance, and whose current expenses are payable from the common Church fund. The Pastor of the Church is the Pastor of the Sunday School; and, in fact, the meetings of the Sunday School are as truly meetings of the Church itself as either of the other assemblies for worship on the Lord's Day.

#### *Officers of the Sunday School*

The officers of the Sunday School shall consist of a Superintendent, Secretary, Treasurer, and such other executive officers as may be deemed necessary for the proper conduct of the work. Such officers



and teachers shall be selected by the Superintendent in conference with the Session's Sunday School Committee, provided that adult classes may select their own teachers agreeable to the Session. No officer or teacher may be installed unless approved by the Session. The term of office for any officers or teacher shall expire at the end of the Church year. Officers and teachers are eligible for re-election if approved by the Session.

The rules of order for the government of the School shall also be made by the Superintendent and the Session's Sunday School Committee and approved by the Session. The Superintendent is expected to make a report to the Session when requested.

A meeting of teachers may be held each month or oftener to transact business or exchange views concerning the welfare of the School, at which meeting the minutes of the last meeting shall be read and a record of the meeting kept by the Secretary of the Sunday School.

#### OTHER ACTIVITIES OF THE CHURCH

In addition to such work as this, there are committed to the care and supervision of the Session all organizations and activities not heretofore specifically named, such as the Woman's Auxiliary, the Men of the Church, Extension Work (Home and Foreign), Boy and Girl Scouts, Young People's Leagues, any other spiritual activities now functioning or that may arise in the future in the growth and work of the Church.

The object desired is to offer the utmost freedom for the development of any new form of work, until every member of the Church has a place with some company of workers; while, at the same time, these various companies are so united into groups, and brought thereby within the supervision of the Session, that the needful unity of Church life is fully maintained. In no case is any work undertaken for the mere sake of increasing activity, but only so far as Divine Providence points out a duty to be done, and willing hands are found to do it. The utmost possible simplicity in organization has been sought, and success in the work has in no wise been expected from the machinery itself, but rather from the living Spirit of Christ, under whose influence it is formed and operated.

## CHAPTER I

1. The original records of the meeting referred to are in the Public Record Office of London, England. In printed form the same records may be found in the Colonial Records of Georgia. The document showing the names of the forty-three freeholders has not survived.

2. It will be noted that the original trustees named in the grant were Jonathan Bryan, James Edward Powell, Robert Bolton, James Miller, Joseph Gibbons, William Gibbons, Benjamin Farley, William Wright, David Fox, and John Fox, ten of the original forty-three.

3. The present official known as the Librarian and Keeper of the Records of the Church of Scotland reports that no record of that organization exists showing any connection between the Church of Scotland and the Independent Presbyterian Church of Savannah. See the photostat of his letter.

4. Dr. Kollock had joined the Harmony Presbytery and had resigned.

5. Dr. Dripps based his *Manual* largely on Stoddard's *History*.

6. In the early part of his ministry, Abiel Holmes had served the Midway Congregational Church for several years as its spiritual leader. He was the father of Oliver Wendell Holmes, the distinguished New England man of letters, and the grandfather of Oliver Wendell Holmes, an associate justice of the United States Supreme Court.

## CHAPTER II

1. Now the area popularly known as White Bluff. The church was organized as a Congregational church, but in recent years it was admitted to the Savannah Presbytery. In the past year or more the ancient name of Vernonburg has been revived, and a full set of municipal officers is elected at intervals.

2. Zubly decided to leave Georgia and go to South Carolina, where he remained until his call to Savannah.

3. Until recently unpublished, some letters in a letter book by Thomas Rasberry, merchant, indicate the use of Zubly as a courier between Savannah and Charleston. An undated letter in the letter book is placed between a letter dated January 29, 1759, and another dated February 20, 1759. In the undated letter is the following statement by Rasberry: "I notice Mr. Zubly's coming to reside in this Province, where he's greatly esteemed, and I trust his ministerial Labours will be crowned with success." In a letter dated May 25, 1759, Zubly is reported as having acted as courier from South Carolina to Savannah.

4. In the building on the present site of the original brick meeting house are what appear to be pillars of a previous building. The pillars on the side of the building near Market Square have somewhat the appearance of pillars that might have been at the front of a building. In like manner, the pillars on the front of the building have the appearance of having been at one time on the side of a building.

5. Zubly's knowledge of Syriac might suggest that he had some knowledge of Hebrew.
6. At Ebenezer.
7. The new church would have been located on Duke Street, now Congress Street.
8. Descendants say the spelling of this name should be Johnston instead of Johnson.
9. The designation of the colony as a Barrier Colony would suggest its military purpose.
10. Dr. Holmes was very fond of his congregation at Midway and expressed his very deep regret at leaving.
11. For the complete sermon on the "Law of Liberty" see Peter Force's *American Archives*, Fourth Series, column 1557, July 4, 1775, at the opening of the Provincial Congress of Georgia. See especially the note in column 1567 dealing with his violent opposition to separation from the mother country. Each page in Force's *Archives* is divided into two numbered columns.
12. Journals of Congress, Vol. III, 1775.

### CHAPTER III

1. In his letter Sir James Wright says, "On the 2nd day of October the Frigate and Rebel Galleys kept a constant fire in the Town and Camp from 11 A.M. to 1 P.M.—many shot reached the Town to Zubly's Meeting from the Galleys and from the Frigate went across the Camp to the Barracks."

2. Archibald Simpson records in his *Journals*: "Put my things aboard Capt. Rankin's vessel of ..... to pay ten guineas. Capt. Rankin goes just to Savannah. On March 22nd he arrives at Savannah. Walked into town, which has suffered much by the late war. Visited my old friend Mr. Zubly's meeting house, which is in a very ruinous condition, and has a chimney in the middle of it, having been a hospital. Mr. Zubly died some years ago, having in his last days acted a very inconsistent part, changing sides from Congress to the British, and died despised by both; yet I am persuaded he was a real good man and is now in the Kingdom of heaven."

Unquestionably, Simpson's comment had much to do in starting the idea of Zubly's inconsistency.

3. His advertisement in the *Georgia Gazette* gives the following information: "An Academy. All the Learning Common in the English Schools at two dollars a month. All the usual branches of a College Education at three dollars a month."

4. While it may seem out of the ordinary that a Presbyterian Church should call a Baptist preacher, this is Dr. Holcombe's own language as used in his little book of letters called *First Fruits*, published in Philadelphia, after he had left Savannah, several years later.

5. *The Columbian Museum and Savannah Advertiser* of Nov. 1, 1799, carries the following account of the death of Mr. Monteith (Monteath): "Departed this life, at Albany, in the state of New York, on the 9th of October last, the Rev. Walter Monteath late pastor of the Presbyterian Congregation in this city. The progress of a disease with which he had been afflicted for several years prevented his return to Georgia, and terminated in his dissolution. He was a native of Scotland, and had been an eminent and faithful Minister of the Gospel in America 15 years. Those who were acquainted with his zealous and pious labors in the pulpit during a short residence in Savannah will lament his death as a loss to the Cause of Religion. Upon him death could inflict no *sting*, but that occasioned by leaving behind an afflicted helpless family to struggle with the many sorrows and calamities to



which human life is incident."

6. *The Columbian Museum and Savannah Advertiser* of Jan. 4, 1804, carries a story headed "Communication." It starts, "On hearing of the death of the Rev. Robert Smith, late pastor of the Presbyterian Church in this City, his successor, the Rev. William Clarkson, delivered on last Sabbath a suitable discourse from the 3rd chapter and 10th verse of Isaiah: 'Say to the righteous, that it shall be well with him.'"

#### CHAPTER IV

1. A book entitled *The Log College*, compiled and edited by Archibald Alexander, states that the Log College was really the germ of Princeton University. Mrs. Inez Graves, for many years a member of the Independent Presbyterian Church and who presented the book to the church, is the widow of E. Y. Graves, one of the descendants of William Tennant, founder of the Log College. The Rev. William Tennant came to this country in 1718, after having withdrawn from the Established Church of Ireland to join the Presbyterian Church. He was called to the Presbyterian Church at Neshaminy, Pa., in 1726, where the Log College was founded shortly afterward.

2. One of Dr. Kollock's predecessors at Princeton was the Rev. Jonathan Dickinson, founder and first president of the College of New Jersey, founded at Elizabethtown. Others were the Rev. Aaron Burr, the second president of the college and father of the Aaron Burr of a different reputation; Jonathan Edwards, one of the greatest powers in theological discussion of the day; and the Rev. John Witherspoon, a native Scot, but later a signer of the Articles of Confederation and the Declaration of Independence. Edwards and Witherspoon likewise served as presidents of the College of New Jersey.

3. As a young minister Abiel Holmes had served the old Midway Congregational Church thirty miles south of Savannah. He was greatly loved at Midway, and reciprocated to the fullest extent.

4. One of the advisers in the matter of the Park Street Congregational Church, the Rev. William Ellery Channing, himself turned to Unitarianism later. The minister noted in the minutes of the church as the Rev. Dr. Morse was probably the Rev. Dr. Jedediah Morse. If so, he was the minister who supplied the pulpit of the old Midway Congregational Church when Abiel Holmes was absent for a year. Jedediah Morse later became the father of Samuel F. B. Morse, the inventor of the electric telegraph.

5. Although Lot K was still retained by the church, it was not again to be used as a church site. In July, 1810, a contract was made with Frederica Ball and Amos Scudder to build the first house of brick and stone on Lot K. The building was to be 60 x 36 feet with a slate roof and a cellar. It was to be divided into two tenements with a fireproof kitchen to each. The main part of the building was to be three stories high and was to be built at a cost of \$10,000. When it was finished, it was insured for \$7,000, the only insurance at the time on any of the church property. The south end of the building was to be rented at \$900 a year; the north end, at \$700 a year.

6. The first name of the Rev. Mr. Mallard is not known, as there is no available church record which shows a contract between the church and Mallard.

7. The resolutions were attested by Thomas U. P. Charlton, who for years was prominent in the public affairs of Savannah and was at one time mayor.

8. The Hibernian Society of Savannah was organized March 17, 1812, "for the relief of indigent and exiled Irishmen to promote social and friendly harmony among the members of said association."

While the minutes of the initial meeting do not indicate the place of organization, it is very likely that it was the lecture room of the Sunday School of the Independent Presbyterian Church. Since the room was popular for such purposes and the first president of the society was Dr. John Cumming, a member of the Independent Presbyterian Church and an elder for many years, the likelihood is the stronger.

On the first anniversary, March 17, 1813, according to an excerpt from the minutes of the organization, "The Society marched to the Independent Presbyterian Church and after an impressive prayer by the Reverend Henry Kollock, heard an oration from the vice-president, Thomas U. P. Charlton."

Dr. John Cumming, one of the most prominent members of the Independent Presbyterian Church of his time, was followed in the presidency by three other members of the same church. Dr. Cumming served until the annual meeting of 1815. The second president was Moses Cleland, who held the presidency for the year of 1815-1816. James Hunter was president for a rather long period and was in office from 1816 to 1832. G. B. Cumming, the son of Dr. John Cumming, was first elected president in 1832 and continued until 1856. A second time he assumed the office of president in 1872, but on account of his age and infirmities, he did not accept election after that. He was president of the society longer than any other man except Judge Peter W. Meldrim, who was first elected in 1887. Judge Meldrim for many years owned as his family home the mansion built by Charles Green.

9. The fact that a meeting of the presbytery was called for the White Bluff Church at this early date to install a Presbyterian minister would seem to indicate that this church had become a Presbyterian church even earlier than its present-day members have thought. The early records of the church have been destroyed or lost. A minute book of the session seldom refers to the church as other than the "White Bluff Church." Although it was organized as a Congregational church, it gradually became a Presbyterian church and was admitted to a presbytery.

10. A member of the Harmony Presbytery, which at White Bluff undertook to restore Dr. Kollock to his former standing, was the Rev. John Cousar, the great-grandfather of the Rev. James English Cousar, Jr., D.D., the present minister of the Independent Presbyterian Church. Likewise when the members and pewholders met on the 6th of May, 1814, to express their confidence in Dr. Kollock, the chairman of the congregational meeting was Judge William Davies, the great-great-grandfather of Mrs. James English Cousar, Jr., the wife of Dr. Cousar.

11. Lowell Mason came to Savannah to go into the dry goods business and then served for seven or eight years as a clerk in the old Planters' Bank. He left in 1827 to return to New England as a teacher of music in Boston, Massachusetts. For a letter from Lowell Mason to this effect see *Georgia Historical Quarterly*, V. 28, p. 115. He and several others had just a short time before united to form what is now the First Presbyterian Church.

12. The Union Society administered the affairs of the Bethesda Orphan House, (sometimes called the Whitefield Orphan House. The society has centered on Bethesda to this day.

13. The Rev. Benjamin Burroughs was at one time minister of the White Bluff Church. Col. Charles H. Olmstead as a young man studied in his home.

14. A letter was sent to Mrs. Adelaide H. Wayne, asking her views about disposing of the remains of the child. Mrs. Wayne wrote to J. I. Stoddard of the trustees as follows:

"I write, in answer to your communication through my brother Mr. (Alfred L.) Hartridge, regarding the remains of the little child found

in Dr. Kollock's grave.

"I would like if it suits your arrangements about Dr. and Mrs. Kollock's interment, that the child should be again buried with them, as it has been all these years. But if not, will you have it put in Gen. Wayne's lot in Laurel Grove just to the head front of the grave on the lot of Judge Wayne?

"Had I time I would write to the mother, Mrs. Wayne, at Morristown about the matter and learn what her wish would be.

Very truly,  
Adelaide H. Wayne"

Wednesday, March 31st.

The child's mother was the wife of Judge James M. Wayne, Dr. Henry Kollock's stepdaughter.

## CHAPTER V

1. Now Christ Episcopal Church.

2. A folder of the church carries the name as St. Martin in the Fields.

3. As has been pointed out elsewhere, President James Monroe, in Savannah to inspect the steamship *Savannah* about to make the first ocean crossing with the use of steam power, was present along with other dignitaries.

4. In more than one book, seemingly authoritative, are some egregious errors:

a. One book says that William Jay practiced architecture in Savannah for several years and designed a number of the best houses in the city and it is supposed the Independent Presbyterian Church. William Jay had nothing to do with the Independent Presbyterian Church. John Holden Greene of Providence, R. I., designed the building dedicated in 1819.

b. A picture of the church is used as an illustration in the same book. It is said that photographs of the new building and the old are hardly distinguishable, although the old building was of wood and had been destroyed by fire several years before. The church has had only one wooden building, which was the second on Telfair Place. It was not burned. The building destroyed by fire in 1889 preceded the present building on the same site and was built chiefly of granite.

c. The book proclaims the general sorrow over the loss of the building destroyed in 1889 and points out the widespread clamor for rebuilding the church exactly like the old building. According to the book, the request was granted, but it was built of white marble.

A popular magazine carries the same error, although the article had been written by a staff member who had done some of the necessary research in Savannah. The article also says that the church building was "modeled after St. Martin's-in-the-Fields in London." Better usage would employ the name as St. Martin, as that is the style in the church leaflet; but so far as authentic records go, the Independent Presbyterian Church was not modeled after the church in London and bears but a general exterior resemblance to that church building.

Other books have other unauthorized statements, and thereby many false stories about the church have been circulated.

5. In order to follow the wishes of the congregation, as expressed through the building committee, to replace the building as nearly as possible like the one destroyed by fire, it would have been natural to copy the Providence building, as there were apparently no usable records in the church in Savannah.

6. Now Mrs. Edward (Gerald Chan) Sieg, Sr., of Savannah.

7. The K.B.A. Class was founded by the Rev. Dr. Neal Anderson,



who also suggested the name. The K is for Kollock, the B for Baker, and the A for Axson. A member of the class suggested that the A should stand also for Anderson. A motion was made that it should be so understood, and the motion was passed although an additional A was not added.

8. Lowell Mason, of course, was the first organist; Mrs. Lalla Hanks is the present organist. Lowell Mason is sometimes referred to as the "Father of Modern Hymnology" and the "Father of Public School Music." Many of his compositions are to be found in various church hymnals.

9. Although the builders had first announced that nothing could be done to restore the organ, it was rebuilt and sold to the Cathedral and used until the fire of 1898 destroyed that building. If the organ were in existence today, it would be one of the most historic instruments in America.

## CHAPTER VI

1. The school was interdenominational.

2. There is no available record to show the given name of Mr. Rowson. L. Mason was, of course, Lowell Mason.

3. The oil painting, since restored, is now hung in the Tau Theta classroom of the Sunday School Building. The words in red paint are clearly visible.

4. Little is known of the Rev. Joseph Wallace, but he did enter into an agreement to supply the pulpit for a specific time.

5. Daniel Baker was a product of the old Midway Congregational Church. His father and grandfather, both named William, served as deacons in the church.

6. Lowell Mason autographed a copy of the hymn, which he presented to Miss Howard. On the 14th of December, 1833, Miss Mary Howard, became the wife of Rev. Francis R. Goulding, author of "The Young Marooners" and other books.

7. The Sunday School now was largely Presbyterian in character. Other denominations were beginning to organize their own Sunday Schools.

8. In his book, *History of the Independent Presbyterian Church and Sunday School*, John I. Stoddard, writing of the origin of the new church quotes a portion of a letter written by Mrs. S. Hancock, Apalachicola, Fla., in 1875 to Miss Susan Brainard, who, coming from the North, was one of the original members of the First Presbyterian Church. Mrs. Hancock says in her letter: "The First Presbyterian Church was formed in the Fall of 1827. Some of the members of the Independent Church were dissatisfied with their church government and resolved to secede and form a Presbyterian Church governed by a Presbytery. The names of those who seceded were Mr. Joseph Cumming, a deacon in the church; Dr. Coffee, Mr. George Faries, Mr. Lowell Mason, with their families; Captain Crabtree and family, Mr. Wells, myself, and others whose names I do not recollect, but think it was Rev. Mr. Boggs, who taught school at the same time."

9. The first place of meeting of the new church was upstairs in the Lyceum Hall, a large building on the southwest corner of Broughton Street.

10. The Sunday School still acknowledges the service rendered to it by the Independent Presbyterian Church. In July, 1956, on the occasion of the celebration of the one hundred and thirtieth anniversary, the church was invited to send two representatives to attend the celebration. Two members of the session attended and delivered short addresses, one of which was an outline of the history of the Sunday

School from the beginning in 1826.

11. The Rev. Benjamin Burroughs served at least in the early fifties as the head of the White Bluff Church, as the minutes of the session of the Church for Feb. 9, 1856, carry the following record: "Since the death of the late lamented pastor, Rev. B. Burroughs (*sic*), things have fallen into a lax state in the discipline of the church." That this is the minister referred to is shown by the fact that Charles H. Olmstead, a prominent member of the Independent Presbyterian Church for many years, says in his *Reminiscences* that as early as 1848 he lived in the home of "the Rev. Benjamin Burroughs, the pastor of the White Bluff Church."

12. William Gaston was known as the "Prince of Savannah Merchants." He was perhaps proudest of his title of "Strangers' Friend." Although he was a bachelor, he did a great deal of entertaining and was always happy to make the strangers welcome. When he died in New Jersey, a vault in his memory was erected in the cemetery that is now Colonial Park. The purpose of the vault was "to perpetuate the loving kindness of the strangers' friend and to teach posterity a lesson of universal philanthropy." At the completion of the vault in January, 1946, the body of William Gaston was brought from the North to Savannah and placed therein, and even in death he could welcome strangers, as the vault was then made a receiving vault for the bodies of strangers who died in Savannah. The vault was in 1853 removed to Bonaventure Cemetery, where it now faces the entrance. The remains of William Gaston, as well as those of two other persons found in the tomb were removed at the same time.

## CHAPTER VII

1. In the family of Daniel Baker's father there were four sons and three daughters of the first marriage. No children were born of the second marriage. Of the third marriage there was one son.

2. The second sermon at the invitation of Dr. Kollock was on Isaiah 1, v. 10, which he thought impressed Dr. Kollock and the congregation favorably.

3. The Second Presbyterian Church in Washington had at the time only thirty-nine members. The salary was \$600, and Baker secured a clerkship in the Land Office in order to support himself.

4. In his *Autobiography*, published in the volume, *The Life and Labours of the Rev. Daniel Baker, D.D.*, Pastor and Evangelist, prepared by his son, the Rev. William Baker, Baker relates that he always wrote out and committed to memory his morning sermon, but that he took less care with his afternoon sermon. One afternoon, according to his account, while he was preaching on the text, "Ephraim is a cake not turned" (Hosea 7:8), John Quincy Adams, the secretary of state at the time, came in and took a seat near the pulpit. Mr. Baker comments that he did not consider his sermon up to the proper standard and did not expect to see Mr. Adams again. He was surprised to learn later that Adams had rented one of the best pews in the church, and in the language of Mr. Baker, "became one of the most efficient trustees of my church and one of the best friends I ever had." John Quincy Adams is generally classed as a Unitarian.

Other well-known persons who became members of the congregation of the Second Presbyterian Church were Senator Andrew Jackson, afterwards the seventh President of the United States; Judge Samuel Southard, Secretary of the Navy; Mrs. John N. Eaton, wife of Major John N. Eaton, Secretary of War. Mrs. Eaton is better known to history as Peggy Eaton or Peggy O'Neal. Once when the Rev. J. N. Campbell, Daniel Baker's successor, proceeded to chide President Jackson

about his defense of her, the President undertook by his scathing retort to teach the startled cleric a lesson in manners. Mrs. Eaton withdrew from the church, as did several others, including Jackson.

5. Because of the scandal which swirled around Mrs. Eaton and the withdrawal of several members of the Second Presbyterian Church, some members began to attend the F Street Church and made overtures to that church to bring the two congregations together into one church. In 1859 this union was accomplished by the formation of a new church under the name of the New York Avenue Presbyterian Church.

6. In Beaufort one of Baker's converts was Stephen Elliott, who later became the first Episcopal bishop of Georgia.

7. On his way to Texas Baker stopped in Memphis, Tenn., and stayed there preaching for ten days. He wrote to one of his sons about seeing Gen. Jackson in Memphis. He wrote that although the room where he saw the General was "full of gentlemen, who crowded in to see him, he held my hand a long time and then invited me to sit down by him and said in a tremulous way, 'If Mrs. Jackson was alive, she would be very glad to see you, sir.' Gen. Jackson is in pretty good health, but is much withered."

8. Once he passed through Maryville, Tenn., "the nest of Hopkinsianism." Later he preached in the neighborhood of Washington College in east Tennessee and was urged to accept the presidency of the college but said that he did not feel qualified to fill such a position. Later he accepted a call from a church in Holly Springs, a small town in Mississippi, where he stayed for nine years.

9. Sam Houston was one of the directors of the college.

## CHAPTER VIII

1. Not long after his inauguration Gen. Lafayette assisted in laying the corner-stone of a new college building to replace one that had been destroyed by fire the year before.

2. The Rev. Benjamin Burroughs, as has been noted, served for a time as minister of the White Bluff Church.

Col. Charles H. Olmstead, a former elder, reports in his *Reminiscences* that he stayed in the Burroughs house from 1848 to 1852 and studied under Mr. Burroughs.

There is no record of a printed publication of the *History*. A handwritten copy is preserved in one of the minute books.

3. Dr. John Cumming, one of the elders of the church for many years, and his wife, were among those who went down with the ship.

4. The *Daily Georgian* of Sept. 4, 1840, gives an account of a public meeting held in Savannah for the purpose of protesting against the persecution and torture inflicted upon the Jews at Damascus and elsewhere in the East."

5. Samuel Cohen, a member of the Jewish faith, expressed his personal thanks and the thanks of the Jews to the Christians of the community for the generous sympathy in the cause of the persecuted Jews of Damascus and the East.

6. A flagstone pavement contracted for with Matthew Lufburrow was completed before May 1, 1850. The bill for \$671.40 was submitted to the trustees, and Lufburrow was given notes payable in twelve months, according to contract.

7. According to Medora Field Perkerson in *White Columns in Georgia*, the terraced garden of Blythewood, near Clarksville, the home of Houstoun Johnston, is enclosed by iron fences, one of which formerly surrounded the Independent Presbyterian Church in Savannah.

8. What is now Colonial Park.



9. Although Dr. Preston escaped death from yellow fever, his eldest son, Henry K. Preston, contracted it and died. He was a capable young man and was highly esteemed in the community. At the time of his death he was editor of the *Savannah Morning News*.

10. In January, 1855, the Savannah Young Men's Christian Association was organized. The *Savannah Morning News* of January 23, reports that representatives of various Protestant Churches, including the Unitarian, met the evening before in the Independent Presbyterian Church and elected officers at the organizational meeting.

The *Savannah Morning News* of Jan. 15, 1855, has a story about the organization of the Savannah Y. M. C. A. the preceding evening in the Independent Presbyterian Church. This was doubtless a stage in the organization; the date of final organization is indicated by the little booklet containing the first annual anniversary address before the Y. M. C. A., given in the Independent Presbyterian Church on Jan. 22, 1856, by the bishop of the Episcopal Church, the Rt. Rev. Stephen Elliott, Bishop of Georgia.

### CHAPTER IX

1. A former Mordecai Sheftall was an important figure in the earlier Jewish history of Savannah.

2. One of the pictures was used as the basis of an oil painting which is still preserved in the classroom of the Tau Theta Class, a class of adult women.

3. President James Monroe had come to Savannah to witness the sailing of the Steamship *Savannah*, which was planning to use steam power on a part of its trip.

### CHAPTER X

1. Dr. Axson's service at the Midway Congregational Church, thirty miles south of Savannah, was a notable part of the minister's life.

2. Mr. Green always showed a keen interest in the Greenwich, Va., church.

3. The Pulaski Hotel was razed in the spring of 1957 to make way for a building to house a cafeteria and offices.

4. The Green Mansion, or the Green-Meldrim Mansion, as it became after it had been purchased by Judge Peter W. Meldrim as the home for his family, is now the parish house of St. John's Episcopal Church across the street from it.

5. Four of the plates are still in possession of the church. They are silver plated over a nickel base. They are rather shallow and were probably intended originally for use in serving the wafers in the communion service.

6. Randolph Axson became an active worker in the church. For a number of years he served as an elder.

In this same year the Savannah Memorial Association was organized in the lecture room of the Sunday School building. It held its regular meetings in the same place. The main object of the association was to keep in order the graves of the Confederate dead in Laurel Grove Cemetery.

7. Mr. Penfield's first name or initials do not appear in the record of his initial employment.

8. Before Charles Green died, he was instrumental in causing to be established the Minnie Mission House, as it is listed in the City Directory of 1880. At one time the mission was located on Montgomery Street at the northwest corner of Wayne Street. In 1881 it was located on Jones Street, E., at the southwest corner of Jones Street at Lincoln

Street. In 1886 it is listed as the Minnie Mission Orphan Home, 67 Jones Street. Since it is not listed later, it must be assumed it was discontinued after that.

The charity was started as a memorial in honor of Charles Green's little daughter, Aminta, who died when quite young. She was Mr. Green's only child by his third wife.

The Rev. Dr. James Frederick Dripps, in his book, *Manual of the Independent Presbyterian Church*, published in 1890, quotes the by-laws of the Pastoral Aid Society, with a list of organizations represented in the Society and aided by the church. One organization he lists as Little Minnie's Mission.

9. There are no memorial windows in the church.

10. An item in the will provided that \$1,000 a year be set aside to be given to "feeble churches" of the presbytery. Perhaps the most valuable piece of property devised to the church is the building on the southwest corner of Bull and Broughton Streets. It has been occupied for a number of years by McCrory's Five- and Ten-Cent Store.

11. Among the other benefactions of Miss Telfair are the Telfair Hospital and the Telfair Academy of Arts and Sciences.

Miss Telfair's estate was valued at about \$700,000. Her nearest relatives were the grandchildren of an aunt and the great grandchildren of a brother. When the Supreme Court of Georgia declared the grandchildren of the aunt to be the true heirs at law, the will was attacked on the ground that many legacies and bequests were null and void. The case was finally considered and decided in all its phases by the Supreme Court of the United States in *Jones v. Habersham*, 107 U. S. 174. As a result, many institutions of Savannah benefited.

12. Mrs. Margaret Callaway Axson, for many years historian of the Women-of-the-Church, is authority for this information.

13. Now the wife of Dr. W. R. Dancy.

## CHAPTER XI

## CHAPTER XII

1. Different methods of taking collections have been employed. At first the elders would extend their hats at the door for contributions.

2. For seventy-two years the Independent Presbyterian Church was the only Presbyterian church in Savannah and was referred to legally as the Presbyterian Church of Savannah. The First Presbyterian Church was organized in 1827.

3. The Presbyterian form of government is representative government. It is distinguished from the Congregational form in that in the latter, the congregation is supreme, while in the Presbyterian form, the congregation may delegate much of its power to the session.

4. Although there is no evidence of any legal connection between the Church of Scotland and the Independent Presbyterian Church, it was but natural that the forms of government and worship used in the Church of Scotland should have been adopted by early Presbyterian churches in the colonies.

5. Col. Olmstead served for many years as an elder and was for several years clerk of the session.

6. Bouvier's Law Dictionary defines *cestui que trust* as "a barbarous phrase to signify the beneficiary of an estate held in trust enfeoffed or seized, or lands or tenements."

## CHAPTER XIII

1. It is interesting to note that Col. Olmstead and Gen. Lawton, both ex-Confederate officers, were Dr. Bacon's staunchest advocates.

2. As preserved in his book, *The Simplicity that is in Christ*, Dr. Bacon states his own position in his sermon bearing the title, "Church, Sect, and Congregation." He had been invited to be installed as pastor of the Woodland Church, Philadelphia, Penn., but on May 25, 1884, his position as stated in his sermon gives his feeling as follows: "What, then, it may be asked, is your position? Are you a Congregationalist? I answer, No. I do not accept that theory of the Church; I do not belong to the sect which some men are now trying to organize under that name. I am held in fraternal fellowship as a minister of the gospel by the General Association of Connecticut pastors, most of whom are Congregationalists, but who, in accordance with their catholicity and liberality, willingly hold me in their valued friendship, notwithstanding my known dissent from their views. But I am no more a Congregationalist than I am a Presbyterian. If it is asked then, 'What are you?' I answer that I do not hold with Congregationalists that a *Congregation* of Christians is a church; neither do I hold with Presbyterians, Episcopalians, and others that a *sect* of Christians, separated from their brethren on some basis of doctrine or polity, is a church; but only a schism. I acknowledge one Holy Catholic Church, the communion of saints. To my mind, and to the affections of my heart, the Church of Christ in Philadelphia is the whole commonwealth of Christian believers and ministers here; and if it is to be my privilege to labor here, I shall seek every opportunity of manifesting that my love for all good men is not in the least affected by sectarian lines."

3. In discussing the subject of yellow fever, he said that while he understood there was not a likelihood that Savannah would ever have another severe epidemic, it could happen, and his physician had told him that a person not acclimated could not "be reasonably expected to remain in the city during an epidemic."

4. The printed specifications are still on file in the archives of the church.

5. The change to granite was made only after considerable discussion and after it had already been decided to construct the columns of brick.

6. Gen. A. R. Lawton moved in a congregational meeting that Dr. Dripps be urged to ask from the pulpit that all members pay their arrears without further delay.

#### CHAPTER XIV

1. After it was apparent that Dr. Fair was determined to leave Richmond, the East Hanover Presbytery adopted resolutions speaking in highest terms of Dr. Fair and tendering sympathy to the Grace Street Church on its loss.

2. Dr. Hoge was 82 years old at the time. He died Jan. 7, 1899, at the age of 84. He had served his church for more than 50 years.

3. He preached on the text, "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire." Isaiah 64:11. The congregation of Christ Church went to the rebuilt church on March 22, 1898.

4. Some descendants of the original members of the class are members of the church at this time. Archie Chan, son of the late Robert Chung Chan, who was christened when an infant by Dr. Fair, is now a deacon.

5. While he was in Savannah, Jones was elected to membership in Allee Temple of the Shrine, and it was announced that the degree would be conferred by the Illustrious Potentate, E. A. Cutts, an active member of the Independent Presbyterian Church. Mr. Cutts was in later years elected Imperial Potentate of the international organization.

6. The men's club now operates under the name, Men-of-the-



Church.

7. In this same month and year, that is, on May 20, 1904, in the lecture room of the Sunday School the Young Women's Christian Association of Savannah was organized with 200 members. At a preliminary meeting Dr. Fair was present and offered "a very earnest prayer."

8. Miss Nina Anderson Pape, all her life a member of the Independent Presbyterian Church, two years earlier aided in starting a movement which swept over the whole country and beyond. After a stay in England, Mrs. Juliette Low returned to Savannah in the early part of 1912. She telephoned her cousin, Miss Nina Pape, and asked her to come over and talk about a matter which she thought would be of tremendous interest to the girls of Savannah and elsewhere. When Miss Pape called on Mrs. Low, the two ladies, both enthusiastic about the idea, made plans to start the project.

Mrs. Low and Miss Pape wished for their little cousin, Florence Crane, to be a member from the beginning. When they had set the date for the first meeting, they suddenly realized that the child would not be quite old enough to qualify. Thereupon they postponed the meeting until the deficiency could be corrected.

First known as the Girl Guides, two troops were formed of girls from the Pape School, a private school which Miss Pape had organized with Miss Alice West in 1900 under the name of the Pape-West School.

The first meeting of the Girl Scouts (or Girl Guides at first) was held in the front room of the Louisa Porter Home at the corner of Drayton and Charlton Streets, where the Health Center is now located. On the 12th day of March, 1912 the new organization started on its way.

Miss Pape had so much to do with Girl Scouting in the early days of its development that she can almost be referred to as a co-founder of the Girl Scouts. Florence Crane, for whom the organization was postponed is now Mrs. Florence Crane Schwalb of Savannah. She is a member of the Independent Presbyterian Church.

9. In the early part of 1915 there was some correspondence with L. H. Quarterman relative to the erection of a Sunday School building on a lot owned by Mr. Quarterman. Mr. Quarterman proposed to erect a building much larger than the one then being rented. He was to receive \$30 a month for a lease of five years, at the end of which time the building was to revert to Mr. Quarterman. A resolution was adopted to ask the session to purchase two lots on the northwest corner of Reynolds and Forty-first Street. It was planned that the lots were to be used as the site of a Sunday School and mission with the ultimate object of establishing a Presbyterian church.

10. Westminster College, Fulton, Missouri, conferred the honorary degree of D.D. upon Mr. Brank in 1914.

## CHAPTER XV

1. The singing classes were under the direction of Miss Grace Cushman of the public schools.

2. The epidemic, usually referred to as the 'flu epidemic, demoralized all human activity and strictly limited public meetings of all kinds.

3. Although Dr. Anderson was also a skillful inventor, invention with him was but a hobby.

4. The Montgomery Church in later years also added an educational building.

5. The name of the men's club has continued the same since then.

6. The main auditorium of the building was named the Telfair Auditorium.

7. Dr. Anderson engaged in evangelistic work for a time after his resignation from the Independent Presbyterian Church.

8. Much of Dr. Anderson's private correspondence is preserved in the archives of the church.

9. The community has since been named Garden City.

10. Madame Chiang Kai-shek, the wife of the Generalissimo, received a part of her education at Wesleyan College, Macon, Ga.

11. The Chapel-in-the-Gardens was renamed the Chapel-in-the-Gardens Presbyterian Church.

#### CHAPTER XVI

1. The Rev. Fritz Rauschenberg's name is carried in the minutes of the church as the Rev. F. Rauschenberg.

2. The members whose names are listed in the session minutes are referred to as the charter members. The minute book of the session was presented to the church by Mrs. Florida Gallaher, whose husband was an elder.

3. Mr. Martin's letter of acceptance was sent to the session of the church Feb. 3, 1930.

4. The White Bluff church continued technically a Congregational church until comparatively recent years, when it was admitted to the Savannah Presbytery.

5. The Presbyterian Church in the United States is generally referred to as the Southern Presbyterian Church, while the Presbyterian Church in the United States of America in like manner is called the Northern Presbyterian Church.

#### CHAPTER XVII

1. The meetings in the Park Extension were interdenominational. They were held in a large circus tent and drew enormous crowds.

2. The school added a grade each year until seven grades were being taught. It was decided not to add the eighth grade, although there was a great enough demand to justify it from the standpoint of enrollment. If the eighth grade had been added, it would have started in the school year of 1954-55.

3. Reformation Day has been celebrated annually ever since. An outstanding Protestant minister is selected to preach the sermon on the occasion. The first meeting was held in the Municipal Auditorium. For the past two or three years the observance has taken place in the Independent Presbyterian Church.

4. The Savannah Evening School of the Bible was not conducted by the Independent Presbyterian Church during 1955, the year of the bicentennial celebration. The Eastern Heights Presbyterian Church took the school over temporarily.

5. Mr. Otto served as the statistician and attendance officer of the public schools. Mrs. Otto taught in one of the elementary schools.

6. A corporation, organized for the purpose, still controls the property.

7. One reason for the insistence upon a stenographic report of the minutes of a previous meeting was an argument which had been waged over an entry in the minutes of a previous meeting. It was contended that a stenographic record would insure greater accuracy.

8. In the minutes of the clerk of the congregation the entry recording the vote puts it as 143 to 140.

9. Dr. Moreton had conducted classes in the Savannah Evening School of the Bible and had at times occupied the pulpit as guest minister of the church.

10. Dr. Turner's own statement given with the Bible at the time of the presentation is in part as follows:

"In the fall of 1950 a legal firm in Orange, N. J., of the name of



Howe and Davis, gave orders to have all their storage room cleared of quantities of old books and legal papers. A Jewish lady in their employ, having noticed a large Bible among the books, called Mr. Davis' attention to it. Upon examination it was discovered to be an expensive pulpit Bible which had been presented to Dr. Mason by a group of fifty or more prominent people, a list of which on a loose sheet was in the Bible. Among them was the name of R. W. Emerson. It was given by the 'Normal Musical Institute Class of 1856.'"

H. J. Diefenbacher, a brother-in-law of Dr. and Mrs. Newell Turner, was associated with the firm of Howe and Davis. Mr. Davis, knowing of the relationship involved and that Dr. Mason had been the organist of the Independent Presbyterian Church during the period of 1815, to 1827, asked Mr. Diefenbacher if he would like to give this Bible to the Turners, who being members of the Independent Presbyterian Church, might take great pleasure in presenting this Lowell Mason Bible to the church.

The gift was accepted with much interest by the Turners; and upon their return to Savannah, it was presented to the Independent Presbyterian Church at a supper meeting of the Men-of-the-Church and was received by the minister, the Rev. Anton J. Van Puffelen. Dr. Turner further observed:

"The mystery of how this valuable Bible found its way into the storage room of Howe and Davis and without any directions as to its final disposition, remains unsolved."

#### CHAPTER XVIII

1. The committee on chapels is at present considering a site in the southern section of the city in the wake of new housing developments. This envisions a chapel different from any other established since the idea originated.

2. The school on the church premises has just about reached the limit of its possibilities. Further expansion would require a new site.

3. While the church has shown a deep interest in the discussion regarding a possible union of the Presbyterian divisions, no action taken could, of course, affect organically the Independent Presbyterian Church.

4. A woman who served the Sunday School for fifty-four years is remembered for her devoted work. Mrs. Mary Lovell Cope, a life-long member of the Independent Presbyterian Church, from her childhood recalls a woman who was undoubtedly one of the most zealous Sunday School workers in the history of the church. When Mrs. Cope was a member of the Infant Department of the Sunday School in 1874, Mrs. Mary Eunice Copp Wilbur was superintendent of that department.

Mrs. Wilbur was born Jan. 20, 1833, and started teaching in the Sunday School when she was sixteen years old. She was connected with the school until she retired in 1903. She died Feb. 11, 1910.

Over a period of years the Sunday School had an elaborate celebration each year to honor the anniversary of the founding of the school in 1804. It was at Mrs. Wilbur's suggestion that a central Bible truth was emphasized and made the theme of a particular year's observance.

Capt. William H. Robertson, who for several years served as chairman of the Park and Tree Commission, was long identified with the floral displays used in each annual celebration.

5. The compilation of the Sunday School superintendents was made for the most part by Mrs. Margaret Callaway Axson, the historian of the Women-of-the-Church for many years until her recent retirement from the post on account of illness.



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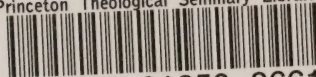








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